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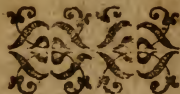
CHRISTIAN
SEE TO THY
CONSCIENCE,

L . . . OR M

A Treatise of the nature,
the kinds and manifold direc-
ces of Conscience, all very briefly,
and yet more fully laid open
then hitherto,

By *Richard Bernard*, Parson of Bat-
combe in Somerset-Shire.

Anno 1630.



LONDON,

Imprinted by *Felix Kynston* for *Robert Milbourne*, and are to be sold at his
shop in *Pauls Churchyard* at the signe
of the *Grayhound*. 1631.



REVERENDISS.
IN CHRISTO PATRI

GVALTERO, prouidentiâ Di-
uinâ Bath. & Wellensi Episcopo,
Diœcesano suo colendissimo auspica-
tum aduentum, & mansionem
prosperam.

Honorande Præsul,

DX terreno hoc di-
uersorio ad cæle-
stes mansiones
tres huiusce Sedis
Episcopos, iure ac
merito reuerendos, haud pluri-
um annorum curriculo promo-
uit Pater ille cælestis. Quos
omnes pro singulari suo in me
amore ac humanitate, ego,
prout par fuit grato homini,
summa obseruantia & obse-
quo

Epistola

quo cotui. Illorum itaque obitus non potui non agrè, ac dolenter ferre. Primus horum occurrit Iacobus Patronus meus amantissimus, ob munificentia laudem celebris, & à Sereniss. R. Iacobo honoribus non vulgaribus ornatus. Hic mihi auctor fuit, ut relictò natali solo, transirem in has oras ad munus pastorale exercendum in ea statione, quam sub vestro præsidio per Dei gratiam etiam nū oblineo. Secundus fuit Arthurus ob vitæ innocentiam, ac probitatē, ob insignē doctrinā, nec non alias dignas Theologo virtutes clarissimus. Is quanta me affabilitate, quanta benignitate semper amplectebatur, alienum censeo à mea modestia predicare. Tertius, isque nouissimus Leonardus ob gravitatem, animique maximas

Dedicatoria.

maximas dotes meritiò suspiciendus, erat mihi à pueritia notus. Qui, sicut etiam maiores eius ex eodem erant oppido, quo ipsemet, oriundi: cuius etiam auia in sacro Baptismi lauacro Susceptrix mihi contigit. Hos, inquam, tales, ac tam illustres Præsules morte ereptos non leuiter dolui. Et sanè diutius doluissem, nisi mecum reputassem Dei Opt. Max. prouidentiam, qui post eos in cælestem patriam reduces, dignatus fuerit te ad eiusdem honoris fastigium euectum mihi, meisque fratribus, ac Symmystis veri, pique Episcopi exemplar exhibere. Quo nomine & tuo ad nos aduentui impensè gratulati sumus, pro tantoque in nos collatio beneficio gratias immortales immortalī Deo quotidie agnoscendas, & agendas libentes

Epistola

tes profiteamur. Ecquid enim optatius, aut salutaris huic Diœcesi nostra potuit contingere, quàm Episcopus prudentissimus simul & vigilantissimus, qui probè novit operarios in Christi vinea desudantes corroborare? torpentes, & somnulosos excitare, populum dissolutum in ordinem redigere, lupos rapaces fugare, subdolas vulpeculas à Christi ouili procul arcere, teneros agnellos lactare, palantes ouiculas in viam veritatis reducere, in eaque retinere, & à rabiosis canibus incolumes protegere? Hæc mihi meditati venit in mentem, si qua ratione possem pro meo modulo nostram hanc communem lætitiâ testatam reddere testimonio aliquo, eoque publico, quod quidem tanta authorita-

tis

Dedicatoria.

tis atque eruditionis viro non indignum, aut ingratum fore sperarem. Cum autem istum de Conscientia Tractatum qualemcunque ad manum iam recens concinnatum, & absolutum haberem, fretus eâ, qua erga omnes uti soles, humanitate, ac facilitate, eo audacia prouectus fui, ut eundem sub tui nominis auspicio in lucem prodire, aliisque communicari curarem. Non enim dubitandum villo modo censui, quin dignabitur tua clementia vel minimos Cleri tui conatus, ad pietatem promouendam & aliorum ædificationem susceptos, tuæ gratiæ aurâ fovere, eorumque recta studia tueri auctoritate tuâ legitimâ. Lectores non admodum iniqui opusculum hoc ad popularem captum exaratum à nobis, animoque ac

Epistola

stylo simplici expressum com-
perient, uti spero, haud planè
infrugiferum inter aliorum
etiam virorum doctorum va-
rios Tractatus de eodem argu-
mento non ita pridem editos.
Nihil sanè, nisi animo fallor,
magis necessarium doceri, nihil
ad salutem consequendam con-
ducibilius Christianorum ani-
mis inculcari poterit, quàm
Conscientiæ rectè formandæ,
& confirmandæ ratio, hoc præ-
sertim deprauato seculo; quo
tam multi Famiam, tam pau-
ci Conscientiam verentur:
ut Plinij verbis utar. Quod si
meam hanc in tua bonitate col-
locatam confidentiam non tibi
ingratam fore intellexero, sa-
tis superque me beabit Paterni-
tas tua. Neque quidquam re-
stat aliud, quod ultra vel nunc
expeto, vel in posterum expecto.

Quin

Dedicatoria.

*Quin potius statui mecum,
assiduus votis ac precibus apud
Christum Iesum communem
nostrum omnium Pastorem &
saluatorem contendere, ut be-
nedictionis sue afflatu omnes
tuos pios conatus fœlices esse
velit, tibi, tuisque abunde om-
nia fausta & salutaria confe-
rat, tuamquē famam ac lax-
dem rebus laudabiliter gestis
partem ad sui ipsius gloriam,
tūque ipsius sempiternam sa-
lutem perennare dignetur.*

Batcomb. postrid.

Cal. Ian. 1630.

*T. Domin. ad omnia
obsequia in Chri-
sto paratiss.*

Ric. Bernardus.



To the right VVor-
shipfull, and worthily
honoured, Sir *Robert Gorge*,
Knight; And to his truly religious
Lady, the peace of a good
Conscience heere, with
perfection of blessed-
nesse hereaf-
ter.

Right Worshipfull,



Haue done my
best endeauour
to lay open be-
fore mens eyes
what Conscience is, be-
cause I gladly would haue
euery one to be acquainted
with Conscience. For the
too

The Epistle

too much neglect thereof it may bee said to most, as once Christ spake to *Maries* Sister (when hee saw her ouer much busied about prouision for the body) *Martha, Martha*, thou art troubled about many things, but one thing is needfull. Many men know much, and are toiled in the world with a croude of cares and earthly vndertakings. They seeke after these fraile, fading, and transitory things, and some after meere speculatiue knowledge. But most neglect this most needfull point: whereupon it happeneth, that for the most part men generally slight the practise of that which they daily heare and vnderstand:

Dedictory.

derstand: and the onely reason is, they are vnwilling to be acquainted with *Conscience*. This Fellow Conscience is too precise for loose Libertines; Hee will marre the Market of couetous worldlings, of ouer-cunning Crafts-men, deceitfull Trades-men, and fraudulent Merchants. He is too waspish to be in company with merry Mates, and too sullen for such as cannot endure to become sorrowfull for sinne. Conscience, they thinke, will cast them into a Melanchollicke fit, and moue their secure hearts out of their bed of rest; therefore wil they take no knowledge of it, till they needs must: which will certainly bee at one
A time

The Epistle

time or another. For it is in euery man, and will haue to doe with vs, sooner or later, here or hereafter, and that whether wee will or no. But better it were for vs voluntarily to bee acquainted with it, then of necessitie.

All holy bookes tend to informe vs of Conscience, to reforme the euill, to direct the good, and so to rectifie vs: for effecting of this, the Booke of *Nature*, the *Law* written in the heart, the *Law* of the tenne Precepts, the *Law* of Faith, the holy Gospell, are all helpes. All these are for instruction of Conscience, and to make vs conscionable.

Not onely these bookes
of

Dedictory.

of Gods owne making, but also Bookes, Sermons, and pious Labours of all holy men doe aime at this, to worke Conscience in vs.

Conscience is it selfe a Booke, whereof all other Bookes are expositions: It is as the Text, they the interpretation. In reading therefore these, wee must haue an eye to it: our knowledge in them must informe vs in this; else we reade them to no purpose. They that grow cunning in the Booke of Conscience by reading Gods and good Mens Books, are vndoubtedly the best Christians, the best Lawyers to pleade their owne Cause, and the best Iudges to iudge of themselves aright.

The excellency of Conscience.

The Epistle

witnesse against or with vs vnto God, when he shall call vs to an account. It attendeth when God shall summon us; then will it plead hard, howsoever it seemeth now to be silent in most.

By Cōscience we become well acquainted with our selues, else to our selues we remaine meere strangers; for nothing within vs but it can make vs to know our selues, which is the most excellent point of knowledge. To see themselves many looke into glasse; Let us looke then into this glasse of Conscience, that we may see our selues, and that not only in some outward part, as by the Artificiall glasse we do, but by

by this also as well inward as outward. By the artificial a man may see himselfe, and soone forget what manner of one he was; but this will not only shew vs what we bee, but will also keepe vs in remembrance of our selues, that in no businesse we shall forget our selues.

Conscience is a thing so diuine, and hath such acquaintance with God, as it can and will tel vs whether God be with vs or against vs, whether he be friend or foe, and how our case standeth betweene him and vs: which to know, is so necessary and behoouefull, as all knowledge in respect of this is but vaine, and in the end to little purpose.

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Conscience next vnder God, is that to which we may most safely commend and commit our selues, our whole estate, the disposing and ordering of all our affaires: It is a good counsellour to vs aliue, and a most faithfull Executer of our last will and Testament, left in other mens hands for our Children and posterity.

Conscience is onely that which will and can make vs honest men, and of credit among men: for as our Conscience is knowne to be, so are we reputed, and so shall we be trusted. It is that which alwaies wee must bring with vs for our suretie in all promises, contracts, and bargaines, or
else

Dedictory.

else none will credit vs.
The word of Conscience,
when it is once knowne,
wil procure vs more credit,
then we for the present are
worth. The honesty of it
is aboue all bonds : It will
carrie great matters in few
words, when without it by
many words we shall not
be trusted for trifles : For
Conscience will not giue
it word for any dishonest
man, though clothed in
silk and fatten, yea, though
he haue Lands and large
reuenues, Conscience will
not be bound for him. It
onely will be surety for ho-
nest men, whom it both
may vrge, and will make
them keep day with others
punctually.

As for Time seruers,

A 5

loose

loose companions, shifting Fellowes, Hypocrites, cogging Merchants, and irreligious persons; it will haue nothing to do with them; which appeareth by this, for that it forbiddeth such to vse their wits to coozen and to defraud one another. But for whom it once giueth its word, it is still calling on them, and charging them to remember honesty, equitie, fidelitie, and to doe as they would be done vnto.

Conscience is the chiefeft maintainer of iustice and equity among men: And men generally are content with what it decreeth, concludeth, and alloweth, as may appeare by such speeches as these, *In Conscience*
giue

Dedictory.

giue what you thinke fit; I appeale to your Conscience in this and that; betweene God and your Conscience be it.

From Conscience do arise all the commendations of all our actions, or the discommendations. If any do ill, straightway Conscience is questioned, *Is this your Conscience? Can you do this of your Conscience?*

Conscience is a mans best friend, or his worst foe, in trouble & distresse, here in this life, at death, and at the last iudgement. It will speake with or against a man, as the cause requireth; It pleads without fee; it respects no person, be he Poore or Rich. It will side with none, it hateth to the death partiality, lying,

lying, equiuocating, flattery and all falshood.

Conscience is the consort of charity, of faith, of truth, and of vprightnesse ; It is the Caske wherein to keep the mistery of faith and true godlinesse : without which all these perish. A man making shipwracke of Conscience loseth all power of religion, of which he hath no more, then he maketh Conscience of.

Conscience , is that whose aduise a man must first take in all his actions, before he vndertakes to do them. For if it be either neglected , or opposed, or carelesly slighted, the act will turne to sinne.

Conscience in a wotd is Gods Record, out of which he

Dedictory.

hee will take notice of euery man: and as there he finds him, so will he iudge him, and thereafter pronounce sentence, either of absolution or condemnation, at the last day.

And therefore by this so large an *Epistle* (Right worshipfull) you may see how it is not onely fit, but very necessarie also to be acquainted with Conscience; which in most is without all authority to bind them to the good behavior, so loosely, so licentiously do most men liue. But blessed be God, that you haue better learned Christ, and haue felt the commanding power of the word, and the comfort of a good Conscience by shewing
ing

The Epistle

ing your selues Patternes
to that your wel reformed
Family; In which true pie-
tie is attended vpon with
loue vnfaigned one to-
wards another, and your
profession adorned with
workes of charitie abroad.
Your frequent reading of
holy Scriptures, I well
know, affords you exam-
ples not a few of holie du-
ties: but you want not a rare
president at home, that
most honorable Ladie
Marchionesse, your noble
Mother. Whose singular
humility, great bountie,
desire to please God, loue
to his word in the power-
full plainnesse thereof, and
performance of good du-
ties are much to be admi-
red especially in so great a
Per-

Dedictory.

Personage, in one so verie
aged & full of daies, in one
so long brought vp in her
former yeares in the most
eminent place of royall ser-
uice vnder that famous
Queene *Elizabeth*. I hope
I need not to stirre your
readie minds to a thankfull
acknowledging to God of
this and other his mercies,
nor to excite you to striue
for the euerlasting hope of
blessednesse ; seeing that
your iustifying Consci-
ence, accompanying your
iustifying faith, as I am per-
swaded, giueth you good
assurance in your waies of
well doing. For your hap-
pie continuance wherein, I
am bold in this ample man-
ner to present vnto your
courteous acceptance the
excel-

The Epistle

excellencie of Conscience
and to commend the same
to your Christian medita-
tions. And so I humbly
take leaue, in my heartie
prayers commending that
right Honourable Lady,
with your worthy Selues,
beloued Children, and all
your religious household to
the fauour and guidance of
the Almighty; euer resting,

Your worships in any
Christian seruice at
command,

Ric. Bernard.

Batcomb. Calend.

Iam. 1630.



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of the ensuing Treas-
ure.



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CHRISTIAN
SEE TO THY
CONSCI-
ENCE,

CHAP. I.

*That there is such a thing in
Man as is called Consci-
ence.*

Conscience is Gods so
powerfull a Vice-
gerent, as there is
none that is not voide of
reason, but doth acknow-
ledge, at one time, or o-
ther, the authority thereof.

It is that which Iew and Gentile, Pagan and Christian ; yea, the worst that may be among them, hath had experience of: But what to call it, the wisest haue questioned. Some affirme it to be a power, or facultie ; some, an act ; some, an habit ; some other, a Created qualitie: they all agree not in one. Neither doe they all consent to tell vs, where it is in the Soule ; though Diuines place it in the Vnderstanding.

The Hebrew Tongue in holy Writ, hath no proper *name* for it : but calleth it sometimes *Spirit*, *Pro.* 18. 14. and most commonly, the *heart*, *Iob* 27. 6. 2. *Sam.* 24. 10. *Eccles.* 7. 22. In the New Testa-

Testament it is called likewise by the name of *Spirit*, *Rom.* 8. 16. the *Spirit of man*, *1. Cor.* 2. 11. and the *heart*, *Act.* 2. 37. *1. Ioh.* 3. 20. But more distinctly by the name *Conscience*. The first that so named it, was *Iohn*, *Ioh.* 8. 9. (if he wrote before *Saint Paul*) or else *Paul* was the first, who often speakes of it in his Epistles, *Rom.* 2. 15. & 9. 1. *Heb.* 9. 1. and 10. 2. 22. and 13. 18. as also in his Sermons, as *Luke* records.

Act. 23. 1. and 24. 16. The Common subiect in whom it is, is the reasonable soule of euery man. It is in diuels, for they beleue, and they tremble by the power of their *Conscience*: so hee that neuer feeles the work of it, is worse then a Divell:

Rom. 2. 15.

Iam. 2.

and hee that hath but a trembling Conscience, is no better then a Diuell.

CHAP. 2.

That it is distinct from all other faculties of the soule.

THough sometime in holy Scripture, it bee called by the name of *Spirit*, and *heart*; and learned men varie in the appellation, as also some doe in placing of it within the soule; yet is it distinct from the Vnderstanding, from the Memorie, Will, and Heart of Man. It is an other thing created of God, besides all these in mans soule. First, none that write of it, doe
make

make them one with it. Secondly, the holy Ghost by his Pen-men, giues it a distinct name from the rest. Thirdly, it hath differing properties from them all, as shall appeare by the offices thereof in this Treatise. Fourthly, Man hath a kind of power (as I may say) ouer the rest, to set his minde a working, to inuent this, or that; so his Memory to keepe; his Will to approue, or disallow. But Conscience is such a thing, as hee cannot worke it to his will and pleasure: It commands him; he hath no rule ouer it, to make it speake, or bee silent when he list. Fifthly, *Saint Paul* plainly putteth a difference betweene the Mind and Conscience, *Tit.*

1.15.and betweene it and the heart, 1.Tim.1.5. Lastly, it hath such an ouer-ruling power, ouer Men and Diuels, as it neither is, nor can be awed by any, but onely by God himselfe; and therefore must bee acknowledged some distinct thing from the rest.

CHAP. 3.

That it hath power and rule in, and ouer all the faculties of the soule: and how to know when, and what it workes in them.

THough Conscience be a distinct thing in the soule from all other faculties; yet hath it to do with
all

all of them, and worketh in euery one of them; as,

In the *Vnderstanding* it is, when it is as a Directour, a Iudge; either condemning, or absolving.

In the *Memory* it is, when it is as a Register, and as a priuie Witnesse of our past thoughts, words and deeds; either so thought, spoken, and done; or not at all, or not so, or so.

In the *Will* it is, when it makes it Will what it ought, and to Will the contrarie. It was the work of Conscience vpon the Will, in the wilfull Son, who though hee said, hee would not goe; yet after repented, and willingly went into the Vine-yard to worke, *Mat. 21. 19.*

Eccles. 7.

23.

1. King. 2.

44.

Reu. 20. 12.

In the *heart* it is, and among the affections, when it comforteth, and worketh gladnesse; or else causeth sorrow, feare, and trembling, 2. *Cor.* 1. 12. *Act.* 24. 25.

Thus wee see Conscience not to be confined to any part of the soule, but worketh euery where in it. But so diuine and heauenly a thing it is, and of so great excellencie, as wee may rather gesse at it, then tel indeed what it is: yea, as it is said of God himselfe, wee may rather tell what a one he is, than what he is; euen so of Conscience, which yet from that which hath been said, I may thus gesse to set it forth.

That

That it is a facultie in the soule, hauing all the rest attendants so, as it commands the whole man in the execution of it offices.

The truth of all this, will appeare in all the following Discourse, from the name, nature, offices, kinds, and effects thereof ; of all which, seuerally in their due order.

CHAP. 4.

Of the name Conscience, and of the knowledge thereof, distinct from the understanding.

THIS diuine thing in the soule, lesse then God, and aboue Man, as a middle betweene both, is called *Conscience*. It is a word compounded of *Con*, and

science; *Con* is as much as *with*; and *science* is knowledge; as much as to say, *knowledge with an other*: So it conteineth two things, *Knowledge*, and knowledge *with an other*.

First then, *Conscience* is a kinde of knowledge, as the word *science* importeth, which in Latine is *scientia*, and commeth of *scio*, to know; in Greeke *ἰδναι*, which is of *ἰδναι*, *video*, *scio*, *considero*; for Conscience seeth, knoweth, and considereth, before it doth his office. Yea, the Scripture giueth knowledge vnto it; *Thy heart*; that is, thy Conscience *knoweth*, saith *Salomon*: if it had not Knowledge, it should bee blind. For albeit Conscience

ence workes not, without the information of the Vnderstanding; yet it selfe knoweth, and manifesteth it selfe, by a distinct act from the meere vnderstanding of a thing, yet not separated from it. For this is certaine, that Conscience acteth beyond that, which the Mind knoweth; which a man neither doth, nor can know without his Conscience: for,

1. The Vnderstanding, it can, and doth apprehend, discourse, and iudge; but it is *Conscience* which telleth him, that hee doth apprehend, discourse, and iudge; and not meereley the Vnderstanding it selfe.

2. The Vnderstanding knoweth things, without

out any reflection vpon it selfe, to know it selfe, or to make man know himselfe : But Conscience knoweth onely, with a reflection to make a man to know it, and himselfe also.

3. The Vnderstanding apprehendeth crosses, and afflictions ; it can truly discourse of their nature, and iudge thereof ; whether corporall , or spirituall ; whether great, or but light crosses ; yet without application to a mans selfe, as deseruing them. But Conscience can tell him often, why they come vpon him. This made *Jonah* to acknowledge, that for his sinne, the Tempest was vpon the Sea. This made *Iosephs* brethren to consider, why

Jon. 1. 12.

Gen. 42. 21.

why the trouble was vpon them, when they stood before *Ioseph*, and came down to buy Corne into Egypt. This instructed *Dauid*, to apply the cause of the Pestilence to himselfe. Thus wee see how they differ the one from the other.

This is carefully to bee obserued, and distinctly to bee discerned: for,

1. This will make vs know the difference between knowledge, and conscionable knowledge; between remembring, and conscionable remembring; between willing and affecting, and conscionable willing and affecting.

2. By this we may know, how wee may come to rectifie our Vnderstanding,
Memo-

2. Sam. 24.
27.

Memory, Will, and Affections, which these faculties of themselves can neuer doe; nor Man, by any of them, come to see them out of order, to amend them; but onely by the light of his Conscience; which sheweth vs how they bee employed, whether about good or ill, and so thereafter to iudge of them, and of our selues by it.

3. By this wee shall not bee deceiued, as most bee, by a high conceit of themselves, and of their wayes and courses, who may haue naturall knowledge, and great learning, and a commendable behauour thorough ciuill education, and yet not conscionable, without

out which, the other is nothing.

CHAP. 5.

What this knowledge of Conscience is; and how it may bee described.

THis distinct knowledge of Conscience may be thus set forth :

That it is a certaine, particular, applicatorie knowledge in Mans Soule, reflecting upon himselfe, concerning matters betweene God and him.

For the better vnderstanding hereof, I will expaine it at large in Sections.

Seeti-

Section 1.

A certaine Knowledge.

THe knowledge of *Con-*
science commeth not
with an *If*, or *An*, as opini-
onatiue, resting on coniec-
tures and probabilities; for
it is grounded on sure Prin-
ciples, and vpon Gods
Word, and speakes with
authority from God; else
it neither could, nor would
so worke vpon Mans Will
and Heart, to awe him, and
keepe him vnder obedi-
ence to God, as it doth.
But here, thus speaking of
it, it is to bee vnderstood,
as conceiued in it selfe, free
from the cloudy Mists of a
misleading vnderstanding,
and

and as it is truly informed, to which, so considered, we must giue credit, and obey it, as Gods voice from heauen.

Section 2.

A particular Knowledge.

THe Conscience taketh notice only of particulars, with the consideration of the circumstances concurring in the action, as did *Iudas* his Conscience in betraying of Christ; and the Conscience of *Iosephs* brethren, in their pittlesse act against him. Conscience neuer employeth it selfe (in it proper office) about generals; but as they bee applied

Mat. 27.

Gen. 42.21

plyed in particular to this, or that, with the circumstances.

For generals are but groundsto worke vpon in the application by Conscience. Hence it is, that none so bad, but they will say, that *wee must serue God; that it is our dutie to doe, as wee would bee done vnto; that we must auoide that which is displeasing to God; that wee may not requite murther; we may not commit adultery, nor steale, nor lye, and so forth:* But they will not apply these things particularly to themselves, acknowledging their failing in their duties, and their own committing of euill: because in the generals, their Consciences worke not, but in the

the sight of the particulars.

Section 3.

It is applicatory.

CONSCIENCE loues home;
it is no stragler abroad,
but keepes within him,
whose conscience it is. If
it concerne not him whose
it is, it meddles not; it is no
busie-body. Wit may,
and will bee walking out a
doores, and too often busie
it selfe in other mens mat-
ters, which nothing con-
cerne him: but this Con-
science will neuer doe. Let
busie-braines note this
well; and learne from their
Conscience to keepe with-
in

in their owne bounds.

As Conscience meddles with particulars onely; so bee they such, as may bee brought home: for till then, Conscience stirres not, either about good, or euil. *David* vnderstanding, that it was his duty to seek Gods face, his Conscience made him say; *Thy face, Lord, will I seeke*. When hee heard *Nathans* Parable, his *Vnderstanding* was busied much about the cruelty of another: but *Conscience* said nothing to him, till *Nathan* applyed, and said, *Thou art the Man*: then it spake within, and willed him to say, *I haue sinned*.

By this may we see, why the vaine people can bee content to heare Sermons, that

Psal. 27.8.

2. Sam. 12.

that apply not home to them, that which is taught; but cannot endure application: because this onely workes upon the heart for reformation. If there bee no application to our selues, there will neuer bee any amendment. This *Jeremy* tells vs, and shewes why the people repented not; for thus saith he; No man said, *What haue I done?* Applicatory Knowledge, is conscionable Knowledge; the other is onely Braine-knowledge, without reformation; without consolation.

Ier.8.6.

Sect.

Section 4.

It is a reflecting Knowledge.

THe knowledge of conscience is with a reflection; what it knowes, it turnes it backe vpon a mans selfe, to make a man to know himselfe, as hee is, in euery thing without deceit; euen as the eye looking into a true glasse, by the reflection thereof, makes a man to see himselfe what a one he is; faire, or deformed; cleane, or defiled.

Now because this Simily will greatly helpe to the illustration of this Point, if it be enlarged; let the Reader

*A Simily
taken from
a glasse, to
set out Con-
science.*

der here obserue fixe things ; the cleare seeing eye ; the looking into the glasse ; the glasse it selfe ; the reflection of it ; the cause of the reflection ; and the vse and benefit hereof.

1. Is the *seeing eye* ; for the eye must not be blinde, nor a winking eye, nor the sleepey eye, nor a squint eye, nor a purblind eye ; but an out-right, and a cleare-sighted eye.

This eye is the Vnderstanding, not blind, not shut against the light, not carelesse in an affected ignorance, not looking away, not distracted this way and that way at one time, not grosse ; but a cleare Vnderstanding, apt to conceiue,

ceiue, discerne, and iudge aright.

2. Is the act of the *eye looking* into the glasse : for it is not enough to haue a cleare sight, if wee vse it not.

This looking, is the act of the Vnderstanding, taking knowledge of such things, as may enforme the Conscience.

3. Is *the glasse* it selfe, into which, the eye doth looke to see himselfe.

This glasse is Gods Law, which the Vnderstanding apprehendeth, and clearely knoweth.

4. The *reflection* of the glasse, is the returning of that, which the eye seeth vpon the partie beholding; so that in a reflection, there
is

is a seeing forward and back againe at once.

This is the knowledge of the Conscience, seeing and applying the Law.

5. *Is the cause of the reflection* of the glasse, which is *the steeling* of it ; without which there would bee no reflection.

This steeling, is the taking of Gods Law and word in his true and proper sense.

6. *The use and benefit of this steeling* is two fold : First, To limit the sight, that it cannot looke thorough the glasse, nor beyond it. Secondly, To represent him to himselfe that looks into the glasse ; which otherwise it could not doe.

So the holding of the true and proper sense,

1. Limits the Vnderstanding so, that it cannot goe beyond the rule of the Word.

2. It makes Conscience truly to shew a Man vnto himselfe, euen as hee is.

If this bee so, that the Vnderstanding is so bounded; and that through the Word, men that looke into it so see themselves by their Consciences, two questions may be here propounded.

1. *Quest. How commeth it to passe, that so many, though they vnderstand their duties, yet neglect them?*

Ans. Because they looke into the glasse of Gods Law with a squint eye,

eye, hauing their minds vpon two things at once; the Precept of God, but withall they consider their profit, or their pleasure, or their reputation with men; and how farre these and Gods Word may stand together. They bee like *Iohanam*, the sonne of *Careas*, and others, who would know Gods Word by *Ieremy*, and tooke an Oath to obey it; but yet in mind, with this condition, if it should agree with their Wills; which was, to goe into Egypt, else not: Therefore when it crossed their hope and expectation, they despised it. These squint-eyed fellowes will neuer resign themselves to the rule of the Word, nor euer

Ioh. 12.4
& 5.44.

Ier. 47.2.
& 43.2.3

become truly obedient.

2. Because, though they look into this Law, yet are not their mindes fixed so long vpon it till the Knowledge be reflecting, and the Conscience bound to work obedience vpon the heart. Some looke on Gods Word, as many doe vpon a glasse, only with a glimpse, and a cast of the eye, and passe away; and so nothing the better.

3. Because, though they see it, and stay vpon the same sometime; yet they vse their Wit to finde distinctions, to vntie the bond of Conscience; or else to peruert the sense, that so they may turne it another way: and by this meanes do continue their vntoward cour-

courses, though they reade the scriptures, and heare the Law very often.

2. Quest. *If Conscience thus reflect upon a Man, to make him see him self; how happeneth it, that every one is not reformed?*

Ans. I answer: first, because it happeneth to some, as Saint James speaks, they looke into the glasse; But presently forget what manner of persons they are. For where Memorie faileth, for the time the Vnderstanding cannot informe Conscience; & therefore it works not in Man to amend him. Secondly, Because hee wants water to wash off his filth. This water wanting, though a Man see his foule spots; yet can

he not be cleane. The spirituall water is the sanctifying Spirit of God, *Ioh. 7. 38.*
39. Which hee that wanteth, though hee by the Law see his sinne, yet cannot he be clenfed.

Section 5.

It is the Knowledge of matters betweene God and Man.

CONscience is exercised in and about such matters onely, as haue some relation to God; and whatsoeuer it takes knowledge of, it knowes it with respect to him and his Lawes; with out which it lets the thoughts, words,

words , deeds , inuenti-
ons, exercise of wit, Iudge-
ment and Memorie goe
free ; if a man stand not
vpon the good, or euill ,
the lawfulnessse, or vnlaw-
fulnessse, the offensiuenesse
or vnoffensiuenesse of the
thing betweene God and
him.

For it is placed in
Man betweene God and
Man ; to speake , com-
mand , and testifie from
God to Man , and from
Man to God. Hence it is,
that whatsoever is done
for Conscience sake, is all
one as done for the Lords
sake ; for they are put one
for another, *Rom. 13. 5. 1.*
Pet. 2. 13.

Therefore hence learne,
that if Conscience begin

once to speake, know this, that then there is some matter to be considered of betweene God and vs : for this is as Gods Bailiffe, telling vs that some sute is to be commenced against vs in his behalfe. And thus much for the word *science* in *Conscience*.

CHAP. VI.

*Of Con-science, as it is a con-
ioyned Knowledge with a-
nother.*

THe knowledg of *Con-science* is not a know-ledge single, and alone by it selfe, but with another : whence it hath the name of *Con-science*, knowing toge-ther

ther with another; which is fivefold as in the ensuing Sections shalbe made manifest, in the more fully unfolding of this name, compounded of *Con*, and *science*.

Section 1.

It knoweth with God.

CONscience hath acquaintance with God, knowing with God, and God with it: therefore Saint *Paul* puts them together, *Rom. 9. 1.* and he saith, that the holy Ghost witnesseth with it, *Rom. 8. 15.* so as if it acquit and iustifie, so will God, and say the same which a Man truly utters from his Conscience,

ence, *Gen. 20. 5. 6.* And if it accuse and condemne; so will God, *1. Ioh. 3. 20. 21.*

Therefore we see hence, that whatsoeuer we think, speake, or do; we haue two witnessses, either with vs or against vs, sufficient to make vs ioyfull in well-doing against all mens censures, or to deiect vs in ill doing, though all the World applaud vs.

Section 2.

It knoweth with the helpe of the Vnderstanding.

CONscience, for the exercise of it knowledge, hath the helpe of the Vnderstanding: Therefore the Apostle

Apostle puts the Minde and the Conscience together, *Tit. I. 15.*

For the Vnderstanding first discerneth of truth and falshood, good and euill; and then propoundeth the same to Conscience for approbation, or disallowing; for doing, or not doing. Hence Conscience beginneth it worke; and as the Vnderstanding is cleare, quicke, sound, and certaine; euen so, and thereafter, doth the Conscience know and proceed to the execution of it offices.

By this wee see how necessary Knowledge is for the furthering of the work of Conscience.

Section 3.

*It knoweth with the helpe of
Memorie.*

CONSCIENCE takes information from the Vnderstanding, but yet by the aide of Memorie, which reteineth that, which the Vnderstanding by reasoning hath cōcluded; which conclusion the Memorie holdeth; and so the Vnderstanding by it carrieth it and propounds it to Conscience. If Memorie faile, our Knowledge is therein so farre lost: for what wee remember not, wee know not; and so no Conscience of that.

Therefore to haue Conscience,

science, let vs labour to keepe in Memorie what duties we doe know. Forgetfulnesse of that which is taught, is one maine reason why so many make so little Conscience of that which is dailie taught vnto them.

Section 4.

It knoweth with the Rule.

CONscience is such a knowing, as it seeth the act with the rule; two things at one time by reflection, right out, not a squint: where the rule is beheld, and the act together, there is Conscience. If they bee separated, beholding

It is Scientia & iuris & facti simul.

holding the one, and not the other; there is science, but no Conscience.

By this may we know when we do a thing of very Conscience; when we looke to the Rule of our action, and vpon our action how it accordeth with the Rule. If this be so, Oh, how many thousands are there, which make no Conscience in most things which they thinke, speake, and do. For though the Rule bee knowne, it is without application to the act; and what they think, speake, or doe, it is without consideration of the Rule: and so no Conscience. For, to doe a thing of Conscience, there must bee obserued these five things. First, That there

there is a Rule. Secondly, What it is. Thirdly, The authoritie of it to binde. Fourthly, The constant remembrance of it. Fifthly, The application of it to the act, for the well ruling and guiding of it. All come to Church, people pray, receive the Sacrament; but most doe not thus of Conscience, because they mind not the Word of God, and the act with application to themselves, observing how the Rule and act agree and disagree in their doings.

Secti-

Section 5.

It knoweth with a framed conclusion.

*Conscientia
quasi con-
cludens sci-
entia.*

2. Sam. 12.

5.

CONscience is a kind of concluding science ; for it frameth, as it were syllogistically, reasons, either with or against a Man: first the Vnderstanding takes a proposition from the Rule, and propounds it to Conscience, thus, *He that is a mercilesse and cruell man is worthie of death* : So said Davids vnderstanding from Nathans Parable. Then, vpon Nathans application to David, the knowledge of his Conscience said, *But I am this mercilesse and cruell man*. And thereupon it maketh

keth him to conclude, *I am worthy of death*; and so sheweth it selfe to be Conscience. And as it concludeth against a Man, so it will for a Man, thus: *Hee that doth that which he doth in the integrity of his heart, and innocencie of his hands, shall finde favour with God.* This *Abimelechs* vnderstanding propounded. Then the science or knowledge of his Conscience maketh him assume: *But that which I haue done, I haue done in the integrity of my heart, and innocencie of my hands*: vpon this assumption to shew it selfe Conscience, it forceth him to conclude; *Therefore I shall finde favour with God.* And thus much for the name, why it is called Conscience in all

all these forenamed respects.

CHAP. 7.

*Of the Rule which bindeth
Conscience thus to conclude.*

HAuing before made mention of a Rule, and of the authority thereof, by which Conscience worketh, it is fit to know what it is.

The Rule is but one only, which is Gods Law and Will reuealed for Mans direction, in euery dutie to be performed to God, or Man : a Rule for life and practise.

Though this Rule bee but one, it is Considerable
three

three waies : first, as it is in nature : Secondly, as it is in the Law, and old Testament : Thirdly, as it is in the Gospell, and new Testament.

Section I.

Of the Rule in Nature.

THIS Rule in nature is Gods Law once written perfectly in *Adams* heart, whereby he knew his duty to God, to himselfe, and to his Neighbour ; and whereby his Conscience was bound to stir him vp to all duties of holinesse and righteousness.

But now since the fall,
the

the perfectiō of it was lost, and now onely are remainders thereof in vs, yet are these relicks of that perfect Law, first, called a *Law* still and conuincing, *Rom. 2. 14. 15.* Secondly, *Truth*, *Rom. 1. 18. 19.* Thirdly, being a law and truth, it is certaine and infallible. Fourthly, It is a teaching law, *1. Cor. 11. 14.* In which place, it is called *Nature*, that is, the Law of nature: by which men know not onely sinne in generall, but also many sinnes in particular, and the iudgement of God due for the same, *Rom. 1. 32.*

The matter of this Law are certaine generall Notions, and common Principles of truth, and of knowing good and euill. So
cer-

certaine , vnfallible , and durable , as neither Deuils, nor iniquitie it selfe, can blot out of Mans Vnderstanding and Conscience ; such as these be :

That there is a God; that he knowes all things ; that he is to be worshipped and serued; that it is a good thing to please God; that the soule of mā is immortal; that men must loue one another; that we are to doe, as we would be done vnto; that right is right ; that it is good reason that euery one haue his owne ; that one must liue by another ; that honest things are to be loued; & many such like, which are cald the light of nature, Sparkles of Gods image after which Man was created ; and is that which is commonly called the Synteresis

teresis of Conscience.

The end of this is, for such as be out of the Church, to be as a Law for direction of Conscience, and for common equity, and preservation of humane societies to live one with an other in some sort peaceably: and to make all men to be without excuse before God, *Rom. 1. 20.*

By this the Heathen Philosophers wrote their Ethicks, and Politicks; and many in their own persons were morally honest, and left examples of their virtues.

Yea, such is the truth of this light of Nature, and so convincing, as it shall be at the last day the rule, by which

which all the pagans, and Heathen people, shall bee iudged, and condemned.

Section 2.

Of the same Rule in the Decalogue.

THe Law and light of Nature is one and the same for substance with the Law of the ten Commandements, which was written by God himselfe, and giuen to *Moses* for his people Israel.

That was, and is in the heart, *this* written in Tables of stone; *that* consists of generall notions, *this* is expressed in more speciall precepts; *that* obscure and darke,

darke, *this* more cleare; *that* as the Text, *this* as a Commentarie; *that* is in all without study, *this* attained by reading, hearing, and instruction; as by that men shall be iudged, so also by this, at last day, *Rom. 2. 12.*

This Decalogue, set forth in two Tables, is more largely expounded by the rest of holy Writings in the old Testament.

Section 3.

Of the same Rule in the New Testament.

THE Law of Nature being in the Decalogue set more cleerely forth, it selfe is explained also more
am-

amply in the old Testa-
ment; and likewise in
the New Testament. In
which,

1. The law of nature is
mentioned, Rom. 2. 12. 14.
of which a Principle is de-
liuered by Christ. Mat. 7.

12. 2. The precepts of the
Morall Law are repeated,
Matth. 19. 18. 19. Rom. 13.
9.

3. They are expounded
in the new Testament
more spiritually, and that
by our Sauour Christ,
Matth. 5. 21. 27. 28. 33. 34.
37.

So as this Rule and Law
of God, in Nature, in the
Decalogue, and in the Gos-
pell, is one and the same;
the first written in the
D heart,

heart, Rom. 2. 15, the same written in Tables of stone more fully, and expounded by the Prophets; and againe written in the heart of those with whom God makes his new Couenant of grace, 2. Cor. 3. 3. Jer. 31. 33. Heb. 8. 10. So as they differ not, but in degree of a more large exposition of one an other; as thus, M

The Law in Nature saith, *Thou shalt not commit adultery*; the Decalogue goeth further, and saith, *Thou shalt not couet thy Neighbours wife*: then cometh a more spirituall exposition thereof in the Gospell, and saith, *Thou shalt not looke upon a woman to lust after her*; for he that so doth, hath committed adul-

dultery with her already in his heart. So the Law in Nature saith, *Thou shalt not murder*; the Decalogue saith also, *Thou shalt not kill*; but the Gospell extends it to anger, rayling speeches; Matth. 5. 22, and telleth vs plainly, that hee that hateth his brother is a murderer, 1. Ioh. 3. 15.

Though the sense be enlarged, yet the Law is one and the same; and this is the Rule which guideth and bindeth Conscience, properly and immediately from God.

Mans Law also bindeth Conscience; for obedience is due for *Conscience sake*, Rom. 13. 5. that is, for the *Lords sake*, 1. Pet. 2. 13. So farre, as the Lawes of men
D 2. haue

haue ground and warrant from Gods Law, but if contrary thereto, Conscience is free, Exo. 1. 17. Dan. 3. 18. Act. 4. 19. and 5. For man hath not power ouer Conscience, but onely God.

CHAP. 8.

With whom it is, that Conscience, by this bond of the Law, hath to doe.

Conscience is bound to haue to doe onely with him whose Conscience it is.

For it is a reflecting knowledge vpon a mans selfe, as is before declared. And we read in scripture, that

that *Dauids* Conscience
sinore himselfe, 2.Sam.24.
10. and the Conscience
of the Iewes was pricked:
euey one felt the sting
thereof within himselfe,
Act.2.37.

Hence it is cleare then,
that such as complaine,
that at Easter they cannot
come to the holy Com-
munion, because their Con-
science troubles them for
the wrong another doth
them, that they falsly belie
Conscience; for it med-
dles not with other mens
actions against thee, but
onely with thine against
others. If it bee Consci-
ence, then it would tell
thee of thine impatiency,
of thine vncharitablenesse,
and malice against him
D 3. thou

thou doest complaine of;
and not of his iniury done
thee; for this may bee
Knowledge, but is no act
of Conscience.

*Quest. Here it may be as-
ked, whether my Conscience
hath neuer any thing to doe
with other men?*

*Answ. Not properly,
as the words, and deeds be
an other mans, but as any
way they become mine, by
assent, consent, Counsell,
command, or occasioned
by my example, and so
forth. The sinnes of Ely
his Sons were his by con-
niuencie; the murthering
of Naboth, by Iesabels com-
mand, became Ahabs sin
through consent. Priahs
death was made Davids by
command. Judas treason,
the*

the Scribes and Pharisees were guiltie of, by hireing him to doe it for money; whereupon Conscience accuserh.

Conscience meddles with me, in behalfe of another, as farre as I am to thinke or speake of him, as in Conscience I take him to be. Iury-men giue in their Virdict upon others from their Conscience in this respect. Hence is it that we vse to say, of my Conscience he is an honest Man; Hereupon also it is, that one will appeale to the Consciences of other men for iustification, and approbation in their faithfulnessse, as we may reade that *S. Paul* did in his appeale to the *Corinthians*, 2. Cor.

4.2.and 5.11.

CHAP. 9.

*What it is, which Conscience
meddles with in him whose
it is, and how farre.*

CONscience hath great
Cimployment, and much
businesse, with the whole
Man; with all his thoughts,
words, and deeds, as they
haue any relation between
God and him.

It hath to doe with Man,
as farre as the rule, which
binds it, hath to doe with
Man, in commanding, and
in forbidding him any
thing, or any way directing
him in any thing. Now
for that particulars may
more

more set out the power and authoritie of Conscience, I will instance wherein Conscience hath to doe, as farre as I find in holy Writ, and as our owne experience will witnesse:

Section 1.

With Vnderstanding.

First, it hath to doe with the vnderstanding, the Informer it selfe, which sets Conscience on worke: and this it doth touching the right use and well employing of the Wit and Vnderstanding. *Pauls* Conscience had to doe with his Wisedome in the exercise of preaching, 2. Cor. 1. 12.

Iam. 3. 16.
17.

Conscience will tell vs, whether our Wisedome bee earthly, sensuall, diuellish, or heauenly. We must therefore take care of the vse of our Wit for Conscience sake.

Section 2.

With thoughts.

Conscience meddles with Thoughts ; because the Rule hath to doe with them: Mat. 9. 4. Heb. 4. 12. 2. Cor. 10. 5. & therfore Conscience. Whercupon *David* checks himselfe touching his Thoughts, Psal. 77. 10. 11. The Godly by experience, feele the work of Conscience herein : and
men

men vse to appeale to their Consciences, and to call them for witnesse touching Thoughts. Hence is it that men will say ; My Conscience tels me, I neuer thought it, and so forth. Thought therefore is not free : Conscience hath charge ouer it, by the Rule binding, which binds it.

Section 3.

With the Memorie.

IT hath to doe with Memorie, as it reteineth euill, and forgets that which is good : for the Rule, that is, the Word doth bind vs to remember, and not forget our duty, Eccles. 12. 1.
Heb.

Heb. 13. 2. 16. Therefore exercise Memory well, else Conscience will round thee for it, and God will punish thee, Psal. 50. 22.

Section 4.

With the Will, and Affections of the heart.

CONscience lookes to the bent and inclination of the Will; by which *Paul* could say, Will is present with mee, Rom. 7. 18. It obserues the heart; for it was *Pauls* Conscience, that could make him speake of the simplicity and sincerity of his heart, 2. Cor. 1. 12. so it made *Abimelech* speake, Gen. 20. 6. and *Hezekiah*

zekiah of their vprightnesse of heart, *Isai.* 38. yea, it is so acquainted with the hart, as it is often called the Heart, *2.Sa.* 24.10. *Act.* 2.37. And hath to doe with the Affections; for the rule bindeth Conscience both for the wel-ordering of them; also to place them aright, and to moderate them. Therefore *Saint Pauls* Conscience could witnesse both of his ioy, *2. Cor.* 1.12. and of his sorrow. *Rom.* 9.2.

Section 5.

With Conscience it selfe.

CONscience is so vpright, that it meddles with it selfe, by the reflecting Knowledge vpon it selfe,

felfe, from the Rule, as the eye feeth it felfe by the reflection of a Glaffe: for it being informed and rectified, it will censure the former deadnesse, and erroneousnesse thereof, according to the binding power of the Rule directing the Conscience.

Thus we see how, and with what it hath to doe with in the Man whose Conscience it is.

CHAP.

CHAP. 10.

What Conscience hath to doe with him, in respect of his outward actions, whose Conscience it is.

WHatsoever it bee, in word or deed which hath any relation to God, and commeth vnder the Rule of Gods Word, that same is it which Conscience must, and will meddle with : as by these insuing particulars it may appeare.

1. It hath to doe *in Baptisme*, answering to God for the baptised (if one of yeeres) as others doe for an Infant to the Minister, 1. Pet. 3. 21.

2. With Ministers *in prea-*

preaching, concerning the matter, as also for the manner of their preaching, 2. Cor. 1. 12. and how thereby they profit their Hearers, 2. Cor. 4. 2. and 5. 11. or deceiue them with doctrines of Diuels, through a seared Conscience, 1. Timoth. 4. 2.

3. With our *hearing* and *learning*, as also with vs, for the *keeping* of the misterie of Faith, 1. Tim. 3. 9. So as lose Conscience, we lose our Religion, 1. Tim. 1. 19.

4. With vs, in the *defence of our Religion*, and in making an answer for it; as also how, and in what a commendable manner we doe it; to wit, readily, meekely, and reuerently, as it becomes Christians, 1. Pet.

Pet.3.15.16.

5. With vs, in our *morrall honesty*, as we bee naturall men, led according to the light of nature, and Principles of Reason, Rom.2.15.

6. With vs, touching our *seruing of God* purely, 2.Tim.1.3. without dead workes, not resting in the outward act, Heb.9.9.14. as also concerning *Idoll-worship*, to which no allowance must bee giuen, 1.Cor.8.7.10. As soone as *Naaman* acknowledged the true God, his Conscience wrought in him to disauow *Rimmon* their false God. Conscience is a great stirrer in matters of Religion, yea in matters seeming indifferent, 1.Cor.8.13. by which

which scandall may arise.

7. With vs, about the meanes of our *attonement with God*, both vnder the Law, as now vnder the Gospell, Heb. 9. 9. 14. through Christs blood, by which it is so pacified, as it is not popishly troubled about making any sacrifice for sinne, Heb. 10. 2. 18.

8. With vs, about our *drawing neere to God* with confidence and assurance, 1. Ioh. 3. 20. 21. Heb. 10. 22.

9. With vs, concerning our words, as *our swearing and cursing* of others, Eccles. 7. 22. as *Shemei* did *David*, 1. King. 2. 44. and *Peter* himself; for the Rule, Christs words, came to his remembrance, and then his Conscience wrought sorrow:

row : for the Rule toucheth our words, Mat. 5. 22. and 12. 36. 37.

10. With vs, about our *whole life and conuersation*, Act. 23. 1. Heb. 13. 18. 2. Cor. 1. 12. And here, if we sinne secretly and bee holy in shew, as Scribes and Pharisees, Ioh. 8. 9. It lookes to our charitie, which must come from a pure heart, and a good conscience, 1. Tim. 1. 5. It obserues how we can and do endure iniuries and wrongs offered ; and with what patience we can beare them, 1. Pet. 2. 19. 20. It markes our obedience to authority, Rom. 13. 3.

11. With vs, touching *our affection* in desiring the saluation of others, Rom. 9. 1. 2.

9.1.2. and that we pray for
such as be faithfull Mini-
sters of Christ, and thanke
God for them, 2. Tim. I.
3.4.

12. With vs, when wee
are *ready to goe awry*, and out
of the way, Isai. 30. 21. and
to fall from the truth; for
it would not haue us, nor
will suffer vs to fall from
our Religion, except wee
put it away, as did *Hymene-
us* and *Alexander*, because it
too busily troubled them,
1. Tim. I. 19.

Thus wee see what a
charge Conscience hath
vpon it, and how many
things it hath to looke vn-
to within, and without vs.

CHAP. II.

Of the acts and offices of Conscience : and first here of the first act.

Conscience must needs haue much to doe; for it hath many offices, whereof the first is to bee *Mans Over-seer* By the helpe of the Vnderstanding it is the eye, looking thorow the whole Man, within and without him, for his thoughts, words, & deeds. This is the Lords Candle, searching all the inward parts of the belly, Prou. 20. 27. But how is this? By beholding the Rule with the Act, as before is noted: for by this, *Dauids Conscience,*

ence, expressed by the word *reines*, taught him, Psalm. 16. 7. 8. setting the Lord, that is, his Commandments before him, as the Rule for direction. The Rule and Act seene together is the very life of Conscience: these two together make Conscience, as body and soule make a Man.

If these be seuered, Man is not led by Conscience, but by some other thing, as *Sense, Will, Appetite, Fantasie, Imagination, examples of other, custome, commands, counsell and aduise of men, or by Satans suggestion* deluding and beguiling.

Remember this Ouerseer, this Eye, if I may so say, of God within vs; for what

what it seeth, God seeth ;
we care to hide our wayes
from men ; but we cannot
couer them from our Con-
sciences, which will be as a
thousand witnesses one
day, and now here behold
vs as we be.

CHAP. 12.

*Of the second act of Consci-
ence.*

CONscience seeing, and
diligently obseruing
Man in all his courses open
and secret, within him and
without him ; it then ac-
quaints himselfe with him-
selfe, making him to see, and
know himselfe to bee truly
that which indeed hee is,
by

by beholding the Rule with his actions. The glasse without the eye seeing into it, cannot shew to a man his countenance; nor the eye, if the glasse bee wanting; but both together: So is it in this; the eye of Conscience beholding the Rule, and reflecting vpon mans thoughts, words, and deeds, it tells him plainly betweene God and him, that hee is honest or dishonest, chaste or vncleane, mercifull or a niggard, compassionate or hard-hearted, humble or proud, vpright or fraudulent, easily intreated or reuengefull.

Therefore learne truly of thy Conscience what thou art, and how thy state stands

stands betweene God and thee. Rest not vpon thy conceit, nor vpon the report of thy Neighbours, neither vpon mens flatteries, nor vpon mens euill speeches; but goe to the plaine dealing of thy Conscience looking to the Rule, and what it saith that belieue to be true, whether it speake well or ill. For it feares not to tell thee the truth, it cannot flatter, lye, nor cogge, neither will it slander thee, nor lay any thing to thy charge vniustly: but as the Rule and Act agree, so will it tell thee what thou art in Gods presence.

the booke of the third act and office of
 CHAP. III. 3.
 Of the third act and office of
 Conscience.

Conscience playing the
 part of a true friend,
 and not of a flatterer, and
 discovering man to him-
 selfe concerning his waies,
 either good or euill, in the
 next place it becomes to
 be his *Director and Teacher*,
 as *Dauids* Conscience
 taught him, Psalm. 16. 7. It
 is like a good Schoole-Ma-
 ster, teaching and well or-
 dering his Schollers.

Now this office of Con-
 science is exercised, as a
 Guide & Director, in three
 things, either commanded,
 or forbidden, or indiffe-
 rent.

Section I.

Of things commanded.

CONscience directeth in duties commanded, and this it doth by *instigation*; vpon the Vnderstandings information, *Isai. 30. 21.* In which place the Knowledge informeth & faith, *This is the way*; then the Conscience stirreth and sets Man forward, saying, *Walke in it.* Thus did it with *Pilate*, who was informed that Christ was righteous, that he of enuy was deliuered to him; yea also he himselfe found nothing in Christ worthy of death; therefore his conscience moued him to do him iustice;

it said to him, Deliuer him, set him free, pronounce him innocent, wash thy hands of innocent blood. This office of Conscience made him for a while so bestir himselfe, as *Matthew* sheweth Chap. 27. though passion of worldly feare ouer-bore it at the last.

Section 2.

Of things forbidden.

CONSCIENCE as it stirreth vp man to his duty; so it seekes to restraine and bridle from euill. For vp-on information of any thing to bee sinne, it presently sends out a prohibition. *Reuben* knew it was
not

not lawfull to kill his brother *Ioseph*; therefore said Conscience to him, be ware thou then, doe it not, but seeke to deliuer him out of the hands of the rest, as he did, Gen. 37. 21. *Ioseph* knew adultery to be sinne against God, therefore conscience forbids him, and commanded him to deny her request, and to flie out of the roome where she was, as he did.

Gen. 39. 8.
9. 12.

Section 3.

Of things indifferent, and Rules thereof.

Conscience directeth a man euen in and about things of themselves indif-
E 3 ferent,

ferent, which are neither commanded nor forbidden: because the word prescribeth rules to be observed in the use of indifferent things, which rules are these.

1. That it be expedient and profitable, 1. Cor. 6. 12. and 10. 23. 2. That it bee not to the losse of Christian libertie, to bee brought vnder the power thereof, 1. Cor. 6. 12. 3. That wee become not an offense, Rom. 14. 20. or a stumbling block to the weake, and cause them by our example to be emboldened to doe that, which otherwiser their conscience doth not approve of, Rom. 14. 13. 1. Cor. 8. 9. 10. 13. this is called the wounding of their
consci-

conscience, 1. Cor. 8. 12.
4. That the thing tend to
edifying, that is, to instruct
and further others in the
study of pietie, and of well-
doing, Ro. 14. 19. 1. Cor.
10. 23. 5. That it bee for
decency and order, 1. Cor.
14. 40. 6. That it tend to
peace, not grievuing others,
to make them to speake
euill, Rom. 14. 15. 1. Cor.
10. 16. 30. 7. And lastly,
that God may thereby bee
glorified, 1. Cor. 10. 31.

To these Rules Consci-
ence hath an eye in the vse
of things indifferent; of
which, in respect of them-
selues, no question for con-
science sake should bee
made, 1. Cor. 10. 25. 27. but
onely as the Rules bind
Conscience in the vse

therof, according to which
it warrants or inhibits vs.
Thus it dealt with *Paul*, al-
lowing him libertie to
please all men (in things in-
different) to gaine some to
God, 1. Cor. 10. 33. but o-
therwise, when it should
offend any good Christian,
then it restrained him,
though the matter in it
selfe was very indifferent,
1. Cor. 8. 13. Rom. 14. 21.

Thus wee see how Con-
science directeth in all
these three; yet not at all
times alike, no not in the
best: and with some diffe-
rence in men, as in appre-
hension they be quicke or
slow, or sound of iudge-
ment or weake to iudge:
for thereafter doth Con-
science more or lesse moue
to

to well doing, or more or
lesse reſtraine and bridle
from euill.

Seeing this is the act of
Conſcience in all theſe, let
vs hearken thereunto: and
doe what we doe for Con-
ſcience ſake, that is, becauſe
our Conſcience dictates to
vs our dutie herein from
the Lord, Ro. 13. 5. 1. Pet.
2. 13.

If this be ſo, then hence
may bee reſproued, Firſt,
ſuch as regard not Conſci-
ence direction, neither in
things commanded, nor
forbidden, but liue as void
of all Conſcience. Second-
ly, ſuch as hearken to it
ſometime, and in ſome
things; but in other things,
at ſome other time regard
it not. Thirdly, ſuch as

thinke Conscience to haue nothing to doe in things indifferent, and therefore doe they take what liberty they list herein, not caring to be offensive, & to grieue others: but let such consider these things: First, that the Apostle hath prescribed Rules herein, which Conscience binds vnto. Secondly, that hee propounds his owne example, as one strictly obseruing the same. Thirdly, that he presseth the keeping of the Rule, 1. Corint. 10. 28. 29. Fourthly, that hee dissuadeth from the carelesse breach of the Rules, Rom. 14. and 1. Cor. 8. & 10. And thus much for the third act and office of Conscience: which too many are ignorant

rant of, and few regard to
take notice of, and to fol-
low as they ought.

—non conbilio dei aut

ignomiz, bñdiorz yllumiz

or bas **CHAP. 16.**

flum auctio: gnation yd

Of the fourth act and office of

Conscience.

—uiz mē, dñd, pñd, dñd

Conscience, ypon it di-

recting of man, doth

observe him well, whether

he doth obey, or disobey,

and thereafter sets downe

both his obedience and re-

bellion, and so it becomes

Gods Register or Notarie, to

keepe in record all things

which man doth here in

the body, whether it bee

good or euill, against the

Judgement Day, where ac-

count must be made of all

things,

things, secret as well as open, 2. Cor. 5. 10. Eccles. 12. 14. *thou vnderstand*

Thus is Conscience continually exercised, though it seeme to be dead, and to say nothing : for this must we know, *That though Conscience bee not ever speaking to Rebels against God, yet is it ever writing.* Therefore hath it the name of a booke, Reuel. 20. 12. in which God will haue set downe all things. By this is it, that God will set all wicked mens finnes before euery one of them in order, Psal. 50. 21. Of this writing speakes Iob, Chap. 13. 26. who thereby was made to behold the finnes of his youth : by this, after many yeeres, the Patriarches did
see

see their owne enuy, their vnnaturall cruelty to their brother, Gen. 42. 21. for time blots out no sinne, but repentance, and pardon from heauen.

Let vs therefore now learne to take heed what we doe; for God hath set a Spie ouer vs to watch our wayes, and to note them downe, all our thoughts, affections, inclinations, purposes, resolutions, words and deeds, to remember vs of them before God, when he shall please to call vs to an account.

As this is terrible to the wicked vpon due consideration of his manifold euils; so is it comfortable to such as liue godly, for their well-doing is written
vp

vp for their consolation,
though ytheringratefull
World take no notice
thereof, and forget them.

ROBERT HARRIS, CONSCIENCE

won CHAP. 15. 1
and w^{ch} becometh a part
Of the fifth act and office of
Conscience.

Conscience, as a faith-
full Scribe, and hauing
written down euery thing,
good and bad, it becom-
meth a witnesse, Rom. 9. 1.
My Conscience beareth
witnesse, saith Saint Paul:
which act of it is twofold,
either with vs, or against
vs, as wee may see in Rom.
2. 15. Secti-

Section I. of
Of Conscience, witnessing with
vs.

THIS act of Conscience
is called excusing, Ro.
2. 15. and in witnessing for
vs it hath respect both to
time and thing. 1. For time, either past,
or present, or to come: con-
cerning time past, we see an
example in *Iob*, whose con-
science, by the helpe of
Memory, witnessed many
good things for him, Chap.
23. 11. 12. and 29. 12. 17. So
likewise in *Ioseph*, Gen. 40.
15. and in Saint *Paul*, Act.
23. 1. and in the Prophet
Samuel, 1. Sam. 12. 3. for
what they spake for their
iustifi-

iustification, it was vttered by the warrant of Conscience in such holy men: and not from an impudency of face, as the wicked doe.

For the time present, we haue an example in *Saint Paul*, who had his Conscience witnessing with him for his present estate, 1. Cor. 4. 4. for his words, and also for the inward affection of the heart, Ro. 9. 1. 2. The like wee haue in *Peter* after his fall, whose Conscience, after repentance vnfained, made him to appeale to Christ touching his loue: his conscience encouraged him to say to Christ, Thou knowest that I loue thee, Ioh. 21. 15. 16. 17.

Thus we see how Conscience

science witnesseth for vs
for time past and present.
Some mens consciences
may beare witnesse for the
time past, as *Hymeneus*, and
Alexanders, and *Demas*
might; but not for the
present, because they fell
away. But a *Pauls* consci-
ence will witness for the
time past, and time present
too, 2.Tim. 1.3. Heb.13.

18.

Touching the time to
come, conscience is not al-
together silent: not that
it can witness for vs, what
wee yet neuer thought,
spake, or did; but, in respect
of our resolution for the
time to come, it can wit-
nesse with vs, that wee doe
resolue to doe well, and en-
deauour it, as *Paul* speakes,
Act.

Act. 24. 16. and as *Iob* said, that his heart should not reproach him so long as he liued, *Iob* 27. 6.

2. For the thing it beares vs witnes of, which is both for matter & manner. For *matter*, *Nehemiah* his conscience stood for him, *Nehem.* 13. 14. 22. for *manner*, *Saint Pauls* in his teaching, 2. Cor. 1. 12. that it was in godly simplicitie and sincerity: so *Abimelechs* conscience witnessed for his integrity and innocency in taking *Sarah*, *Gen.* 20. 6. For both matter and manner, in *Hezekiah*, *Isai.* 38 3. he walked with God, and this he did vprightly.

Labour to haue Conscience witnesse both; for many mens consciences
will

will witnesse for them, that they haue been at Church, heard the Word, prayed, sung Psalmes, receiued the Sacraments; but it will not witnesse for them, for the name of doing; but rather condemne them for their vnpreparednes, their hypocrisie, meere formality, &c.

Section 2.

Of Conscience witnessing against vs.

THis act of Conscience is called accusing, Ro. 2.15. and as in excusing it hath regard to time and thing; so here in this likewise.

Concerning the time; First, past, it accused *Iosephs* brethren

brethren of that which was committed long before, Gen. 42. 21. so it did *Shimei*, 1. Kin. 2. 44. *David*, 2. Sam. 24. 10. *Adonibezek*, Iudg. 1. 5. and the Iewes, Act. 2. 37. Secondly, for the time present, it wrought vpon the Scribes and Pharisees, Ioh. 8. 7. 9. So vpon *Belshazzar*, Dan. 5. 6. the Lepers of Samaria, 2. King. 7. 9. and vpon *Felix*, Act. 24. 25. accusing them for their sinfull courses wherein they liued; as also of their irresolution to mend for the time to come.

As touching matter and manner, Conscience will not halt. It will tell *David* of his blood-guiltinesse, 2. Sam. 12. Psal. 51. and it will accuse *Iudas* for his

trea-

treason. As also other for the ill manner, and by-end in their otherwise good actions; as *Hamor* and *Sichemites* for receiuing circumcision for worldly and carnall respects: *Iehu* for his counterfeit zeale; *Scribes* and *Pharisees* for their fasting, praying, giuing of almes; *Simeon* and *Leui* for pretending Religion to bee reuenged; some for following Christ for loaves, Ioh. 6. 22. 24. and the *Iewes* for their hypocriticall fasting for a day; *Isai. 38.* And thus much for the fifth act and office of Conscience.

Secti-

Section 3.

Of some questions propounded
and answered concerning
the accusation of Consci-
ence.

Quest. I. **W**Hether this
power to ac-
cuse was in Adam before his
fall?

Ans. It was, but not
in act; because there was
in him no matter, or cause
wherby conscience should
accuse him: yet that it had
power, it is cleare: for pre-
sently vpon his transgressi-
on it accused him. And the
Text saith, that their eyes
were opened, that is, the
eye of the Vnderstanding,
and the eye of the Consci-
ence,

ence, by which they knew what they had committed against God. Their eyes were opened, but no new qualitie wrought in the soule, other then they had before.

Quest. 2. If aptnesse to accuse was in the Creation, it may bee asked, Whether it bee now an euill Conscience that accuseth.

*Ans. It is not simply euill: First, because this power was and is from God. Secondly, because God doth approue of it when it accuseth rightly, 1. Ioh. 3. 23. Thirdly, because herein it is as Gods Register booke, by which he will proceed against the wicked at last day, Reuel. 20. Fourthly, because it is
a meanes*

a meanes of much good, through Gods blessing, as of sorrow for sin, of feare to offend, and becomes as a preparatiue to repentance sometime, Act. 2. 37. Fifthly, because it is in the best of Gods children, and a blessed meanes to worke in them renewed repentance vpon a fall.

Quest. 3. If it be not to be called an euill Conscience, whether may it be termed a good Conscience?

Answ. From the accusation simply it cannot be called a good conscience: First, because it is a defectiuenesse, in respect of that peace which man had in the Creation, and shall enioy in heauen. Secondly, because it followeth vpon
Adams

Adams fall as a punishment for sinne here, and the worme in hell hereafter. Thirdly, for that all the wicked haue an accusing conscience, but not a good conscience.

Therefore the conscience, from the very act of accusing, cannot haue the name of either a good or an euill conscience, but as the person is, in whom it is. For if hee bee euill, his conscience is euill, though in some thing it excuse him: and if he bee a good man, his conscience is good, though it sometime accuse him.

CHAP. 16. Of the sixth act and office of
Conscience.

WHen Conscience
hath eyed well
Man, made him acquainted
with himselfe, written
downe his thoughts, his
doings, and sayings, accu-
sed or excused him, then it
sits downe, as a iust Iudge
of Oyer and Terminer,
to heare and determine, to
giue sentence, against
which there is no appeale
to be made.

This sentence is two-
fold, either to acquite and
absolue, or to bind and
condemne, Rom. 14. 22.
1. Co. 11. 31. 1. Ioh. 3. 20. 21.

In

In condemning, it makes him see his sinne, and so causeth him to thinke and speake basely of himselfe, and of his ill deeds, as *Dauid* did; I haue done very foolishly, 2. Sam. 24. 10. and was as a beast, Psal. 73. 22. and to confesse with the prodigall sonne, that he is vnworthy to bee called Gods childe, Luk. 15. Last-ly, it will make him apply, as iustly deserued, the hand of God against him, as *Ionah* did, Chap. 1. 12. and *Dauid*, 2. Sam. 24. 17. and withall to acknowledge the Lord to be righteous, as did *Rehoboam*, 2. Chron. 12. 6.

In absolving, it doth not reproach a man, Iob 27. 6. but doth make him stand

vpon his innocency (wherein he is guiltlesse) as it did *David* against *Sauls* malice, enuy, and false accusations.

This Iudge let vs take notice of, and labour for absolution from it, and beware of its sentence of condemnation, for God will second it; who is greater then thy conscience, 1. Ioh. 3. 20.

Quest. How may we know when Conscience doth indeed absolue or condemne.

Answ. By the effect and worke of it vpon the heart presently vpon the sentence giuen.

1. If it acquite, then it will make the heart reioyce, 2. Cor. 1. 12. It will comfort him against all that

that may bee said against him, as *Iob* was by it, say his comfortles friends against him what they could. It will make him lightly to esteeme the peruerse opinions, & vaine censuring of him, 1. Cor. 4. 3. It will make him bold towards God, 1. Ioh. 3. 21. and before men, as bold as a Lyon, without feare, as *Paul* was before the Councell, because hee had liued in all good conscience, Act. 23. 1.

2. If it condemne, then the heart is made sad and sorrowfull, as it was in *Iudas*: then it workes shame, Gen. 3. feare, Wild. 17. 11. trembling in a *Felix*, and horreur in *Belshazzar*, Dan. 5. 6. & disquiets the whole

Man. And thus much for all the offices of Conscience.

CHAP. 17.

Of the reasons why God hath placed such a thing in the soule of man.

GOD hath been pleased to place this thing which we call Conscience, to exercise its offices in man for many reasons.

1. To be a witnesse for God, in his iust proceeding against man, to enforce him to say, that God is iust.

2. To make a man, in despite of all Atheisticall suggestions from Satan, to acknowledge a God, and that

that hee is; first, a God of power, that can set such an ouer-ruler in man. Secondly, a God of wisdom, that hath put such a Spie in man, as can search into the heart; and such an Intelligencen, as can finde out the deceits thereof, and make man acquainted therewith. Thirdly, a God of mercy, that was pleased to giue vnto Man such a trusty Adviser, and such a faithfull Counseller to direct him, if hee will be aduised and counselled. 4. A God of iustice, that hath so ready a Tormenter in Man to punish him, if needs hee will be rebellious, and persist in sinne, vntill hee be brought to procure due reuerence, and obedience to
F 4 Gods

Gods commands, to his seruice and worship, and to all his ordinances, which without this Conscience, Man corrupt would neuer doe.

4. For Mans speciall good fundry wayes; as first, to make a Man to know himselfe, and to see into himselfe, for the better ordering and disposing of himselfe towards God and Man. Secondly, to hearken vnto Gods word, and to make vse thereof, inwardly and outwardly, in life & conuersation, which men would neuer doe, if they had no conscience. Thirdly, to know how to apply to our selues Gods iudgements, with feare and awfullnesse to his Maiestie.

Fourth-

Fourthly, to vphold humane society in families, in Townes, Cities, in Church and Commonweale. For if in any of these any thing be amisse, it is because men haue not Conscience ruling, nor the Court of Conscience kept within them.

CHAP. 18.

Of the excellency of Conscience aboue all other faculties in the soule.

Conscience, that prepotent faculty, farre excelleth all the other faculties many wayes.

1. It is the most principall part of Gods Image

in Man, and most resembling God in sincerity, vprightnesse, impartialitie without sinister respect, it is all one to the rich and poore; it encourageth the meanest in a vertuous course, and will not flatter the greatest in any euill way.

2. It is as Gods Vicegerent ouer all the rest, and ouer the whole Man; it commands and rules him and them; it keepes Court, to which euery power of the soule oweth homage and seruice; to which Court they must come vpon summons, to the sentence whereof they must stand without appeale.

3. It retaineth more rectitude and originall purity
(if

(if any at all remaine) then any of the other. For it would neuer faile in performance of its dutie, if the other did not faile it, and corrupt it.

4. It is that onely which discouers a man to himselfe, and all that which is in him, to make him iudge of himselfe aright.

5. It is not subiect to Man, nor can a Diuell ouer-bear it, but it will make him to tremble.

6. It is that which onely can and doth in Man frame him to that which is good, and restraine him from euill, which power is not in any of all the other faculties.

7. And lastly, it is that within Man which God will

will iudge him by at the
last day, Reuel. 20. To you
Therefore seeing it is so
excellent, and excelling the
rest, let vs most esteeme it,
and make most of it, as our
dearest friend, or our dread-
fullst foe.

CHAP. 19.

*That all men, as they ought, are
not subiect to the authoritie
of Conscience, and what bee
the causes thereof.*

THough Conscience be
so excellent, and haue
from God ouer Man so
great authority, yet is it of
most but poorely obeyed:
for some will allow what
Conscience condemneth,

Rom.

Rom. 14. 22. Some will deny, as *Caine*, what it tells him is true: some will not amend, though it make them, like a *Fælix*, to tremble: some will put it away, that it may not trouble them in their falling away, as did *Hymeneus* and *Alexander*; in the most it hath little command, and the principal reasons are these.

1. Is from Conscience it selfe, which since *Adams* fall hath lost of it soueraintie, and commands but weakely in most, by reason of that hereditary corruption which stickes to it, as well as to the other faculties.

2. Is abuse of the wit for mens private ends, which made *Ahitophel* ioyne

ioyne with *Absolom* against *Dauid*, and *Ieroboam* to set vp his golden Calues: for the Conscience of either of these could not but tell them, that they did most wickedly against both God and man: The abuse of wit, in finding subtile distinctions to deceiue Conscience, is that which makes the Word to haue no power to bind, nor Conscience to vse its authority ouer man: but men will runne into errors, superstitions, and other euils many, and manifold.

3. Is wilfulnesse, as in some Israclites, *Deut. 1. 42. 43*: and once in *Dauid*, when hee would number the people, *2. Sam. 24*. Sa-
tan

tan prevailing therein, 1. Chro. 21. This made *Jonah* disobey God, yea to contend with him, and *Siméon* and *Leui* to bee brethren in euill, and cruelty. Gen. 49.6. Where this willfullnesse is, it makes him presume against his conscience, as did *Ieroboam*, and *Amaziah*, and *Isaiah*, when the Prophets did reprove them.

4. Is violence of affection, ouer-swaying Conscience, silencing it, or giuing a deafe care to it: violent lust ouerbore Conscience in *Ammon* abusing his Sister *Thamar*, *David* in adultery with *Bathsheba*, *Ruben* in abusing his Fathers concubine, and such other like exam-

examples. Couetous desires hinder Conscience workes, as wee may see in *Iudas*, and in those mentioned in *Ezech. 33. 31. 32.* a crowd of worldly busineses, and desire to bee rich, hinder the voice of Conscience, that it cannot bee heard, nor attended vnto. Worldly feare, the displeasure of the mighty will make a *Pylate* doe against his conscience clearely conuicted, and conuicting him: Feare made *Peter* bar vp his conscience from commanding him a while. Desire of honour, and to keep a mans place in greatnesse, will make an *Abner*, against his owne knowledge and conscience, withstand *David* in his right,

3. Sam. 2. 8.
with 3. 9.
18.

right, and vphold an other
in a wrong title. Anger in
Ionah, and reuengefullnesse
in *Simeon* and *Leui* made
them neglect Conscience.
Hatred and enuy in *Cain*, in
Scribes and Pharisies loue
of mans praise, more then
Gods, made the authority
of the Court of Consci-
ence within many of the
chiefe Rulers to bee of no
force.

Ioh. 12. 41.
43.

4. Is not to giue credit
to Gods threats, but to
make a peradventure of
them. This made *Eue* to slip
by Conscience, as thou-
sands now do, because they
beleue not the threate-
nings of God in his word,
and vitred by his ministers.

V. Is great prosperity.
This made *Manasses* to run
his

his sinfull courses, not hearkening to the Word and his conscience, till hee was in misery, 2. Chro. 33. 10. 12. These are hindrances to the command of Conscience, and in most make it to haue little or no authoritie ouer them.

C H A P. 20.

*Of the things which will make
Man to hearken vnto
his Conscience.*

TO further the authority of Conscience, and to make it preualent with in vs, we must,

1. Be conuersant in Gods Word, and suffer it to take place in vs.

2. Be-

2. Beleeue certainly the Lords threats against sinne, as *Ahab* did; for then Conscience wrought in him something, 1. King. 21. 21. 28.

3. Remember what we heare, from God, this wrought upon *Peters* Conscience, Mat. 27.

4. Moderate euer our passions, and bridle lusts, that reason and religion may take place.

5. Learne the end and vse of aduersity, of afflictions and crosses.

6. Admit of, and submit to a powerfull ministry, such a ministry as *Nathans* was to *Dauid*, *Pauls* to *Felix*, *Iohn Baptists* to *Herod*, and *Peters* to the Iewes, Act. 2. And auoid flattering Teachers,

chers, for they strengthen men in sinne, that they cannot yeeld to Conscience. *Ier. 23 14.*

7. And lastly, be perswaded that the voice of Conscience is Gods voice within vs. By these may we advance the power and authority of Conscience over us, and so become obedient thereunto. Now followes the kinds of Conscience.

C H A P. 21.

*Of the kinds of Conscience, and
first of the euill Conscience.*

Conscience is in it selfe but one; yet, because of the qualities thereof, it is said to bee twofold, a bad
and

and a good Conscience: that there is an euill Conscience it is cleare, of which Saint *Paul* speakes, Heb. 10. 22.

This euill Conscience is the Conscience vnpurged from dead workes, and is in euery vnregenerat whose mind is defiled.

There is a difference betweene euill in the Conscience, and an euill Conscience; The euill in it may haue respect to the impuritie of it remaining in the very Regenerate; because it is not perfectly renewed; but some corruption may staine it, as well as the other faculties: but the euill Conscience is wholly corrupt.

Heb. 9. 12.

Tit. 1. 15.

Section 1.*In whom it is.*

THis euill Conscience is in euery one borne after the flesh, in all the Children of *Adam*, partakers of his fall. None borne in originall sinne hath a good conscience naturally; but it is corrupt from the womb, as the whole soule is.

Section 2.

How it comes to be so.

THe Conscience comes to be euill by the hereditary corruption, and inbred pollution; by the mind defiled

defiled by vnbeliefe. Tit. 1.
15, and by dead workes,
Heb. 9. 12. till it be purged
by Christs blood;

Section 3.

*How it continueth to bee
euill.*

THis euill Conscience
so continueth, First, by
the forsaide ill birth in him
that is not borne a-new:
Secondly, by ill breeding
and bad education, Third-
ly, For want of a faithfull
and painefull ministry, for
informing of iudgement,
and rectifying of Consci-
ence. Fourthly, The want
of Gods blessing in the mi-
nistry. For a *Paul* only
plants,

1. King. 12.

Pro. 29. 1.
Psal. 50.

Psal. 36. 2.

plants, and an *Apollos* waters. Fifthly, hatred in an *Achab* against a *Michaiab*, against an *Eliab*, enuie in Scribes and Pharisies against Christ and his Apostles, hating reproofe, and to be reformed. Sixthly, affecting soothing teachers, flattering friends, beleeing them, and the deceitfulnesse of a mans owne heart. Seuenthly, the turning of the grace of God into wantonnesse. Eightly, to abuse the light of a mans knowledge making it stoop to his will; Ninthly, to be blinded by Satan. Lastly, pride and selfe conceitednesse, pleasing himfelse in his owne way. These suffer not conscience to be reformed, but keep it ill still.

Secti-

Section 4.

Of the meanes to be used for amending it.

NOthing is so bad, but good meanes may amend it; this euill Conscience may be bettered, both in children, and in others of more yeeres of discretion.

In children by good education and instruction in Gods word, by correction with instruction, by restraint from euill words and deeds, and from euill company, by timely employing them in some vocation, and by holding them vnder gouernement in a good course.

In other of yeeres, by
G getting

getting acquaintance with the rule, to vnderstand it well, by squaring their whole life thereafter, by daily searching and trying their waies by the rule; and by obseruing their agreeing with it, to hold on with encrease, or the discord and disagreeing from it, and then endeavour to be reformed. And thus much for the euill Conscience in generall:

CHAP. 22.

Of the twofold distinction of the euill Conscience.

THe euill Conscience spoken of in the former Chapter may be thus distin-

distinguished, into either the *still* and quiet, or the *stirring* and vnquiet ill Conscience: both of these haue their seuerall differences.

The still euill Conscience may be thus diuersely called the dead Conscience, the blind, the sleepe, the secure, the lukewarme, the large, the cheuerill, the benumbed, and cauterized Conscience, all these nine differences will appeare in the handling.

The stirring euill Conscience may also diuersely be named: it may be called an erroneous Conscience, a superstitious, a scrupulous, a terrifying, and a desperate Conscience.

I know the learned hand-

ling the Treatise of Conscience do touch many of these, as it were but by the way; and doe not speake of the distinctly: but I find cleare differences between euerie of them, one from an other; And I obserue that the more particularly things are laid open, the more clearely mans iudgement is informed and the truth becommeth the more eident. Let not any herein vniustly censure me of too great curiosity: for, I suppose, I cannot be too curious in finding out and discouerie of Conscience.

CHAP.

CHAP. 23.

Of the still and quiet ill Conscience.

THere is a still and quiet ill Conscience; yet not so still, and quiet, as not stirring at all, but it is so termed, for that commonly and for the most part it is still, or so weakly stirring, as if it stirred not at all. One compareth this to a dumbe minister in a Parish, that either cannot or will not speake to reforme his people, but lets them quietly runne on to destruction.

Section 1.

In whom it is.

THis is the Conscience of all dull Nabals, and the muddy-spirited; of such as rest vpon their conceited good and quiet natures; of such as be ciuillized and rest vpon their civility: of the high and proud conceited fellow in his outward prosperity, wise in his owne eyes, and cleane in his owne sight, yet not clensed from his filthinesse: and it is the Conscience of all such, in whom the strong man keeps peaceable possession. Luk. 11. 21.

Section 2.

It is an euill Conscience.

THis is an euill Conscience be it neuer so quiet, because it performes not it office: because it lets man alone in his wicked courses, which a good conscience neither can, nor will permit. Because it suffers a man to runne to hell headlong, without stay.

Section 3.

The causes hereof.

THis ill Conscience thus quiet happeneth many waies. First, through ignorance,

rance, and especially willfull, when a man knowes not the rule that binds conscience, nor cares at all to be acquainted with it, nor ruled by it. They say of the Rule, as *Pharaoh* did of the Lord, who is the Lord, I know not the Lord, neither will I let *Israell* goe.

2. Through selfe-pleasing and an vnsound applauding of a mans selfe; because he professeth religion, though it be without power; because as a *Herod* he doth many things, and heares a *Iohn* Baptist now and then, though in his beloued sin hee hates to be reformed: because hee seeth himselfe, perhaps, free from the fall of a *Dauid*, of a *Noah*, of a *Lot*, of a *Peter*.

3. By

Deut. 29.
19.

3. By his blessing of himselfe, upon the former grounds, against all threats and legall denunciations, as not belonging vnto him: but to persons more vile: for his part he hath made a couenant with death and hell, Isai. 28.

4. By seeing and knowing that his waies & course is conformable to the common fashion and esteeme of the world; that his state is quiet, and hee liuing Neighbourly as others do, and held to be a quiet man.

5. By auoiding whatsoever may stirre the Conscience, to make it vnquiet any way; as the reading of Gods word, meditation vpon his law, a sharp reproofing ministry comming

home to the heart.

And lastly, serious examination of themselves in Gods sight by his Law.

These be the causes, why many cry peace, peace, when there is no peace.

Section 4.

How a man may know when his quiet Conscience is this ill Conscience.

THat a man therefore may not bee deceived with this false peace; hee may know this quietnesse of his Conscience not to be good, thus.

1. From the false ground, of this quietnesse, such as before is mentioned, and

not

not from faith and repentance.

2. From the euer quietnesse thereof, neuer hauing felt it to disquiet thee: for no man naturally being corrupt hath a quiet good Conscience.

3. By it suffering thee in euils, and especially in these, In formall worshipping of God, hearing, praying, receiuing the Sacrament without any power at all of Religion. In continuall neglect of religious gouernment of thy family, In liuing out of, or idlely in a calling; for such a one is slothfull, vnprofitable, and wicked, Mat. 25, and therefore cannot haue a good quiet Conscience. In being respectlesse of thy Pastor,

stor, especially for seeking thy reformation, in prophaning the Lords day. Sinnes, which these quiet Consciences neuer trouble themselves with: and yet are the most liuely touchstone of an vnregenerate spirit.

4. By not daring to bring thy thoughts, words, and deeds to the rule, and there take a streight account thereof, which a good Conscience dare doe.

5. By thy vnquietnesse, without comfort, at the preaching of the law, at the pressing of the strict marks of Gods children, and the discouery thereby of thy selfe to be none of them, but one as yet separated from them. A good
con-

conscience will comfort a man in hearing such marks, and of such a close pressing of these things to their consciences, because he that hath a good Conscience hath these marks, and is free from the rigour and curse of the Law.

Lastly, by the trouble and feare it workes in thee, in sicknesse because of death, in time of affliction and Gods hand vpon thee, apprehending **G O D S** wrath, without any comfort; for surely then the former quietnesse was not good: because a good quiet conscience is not so terrifying at such times, but speakes peace to him that hath it, as well then, as in health, and prosperity, except

cept it happen otherwise
vnder some strong tempta-
tion.

Section 5.

*Of the effects of this still, quiet
ill Conscience.*

IT shall bee profitable to
euery man to trie the
quiernesse of his consci-
ence; for the effects of the
still il Conscience are very
fearefull. First, it lullles him
a sleep in an vn sanctified
course of life, making him
beleene that hee hath a
good Conscience, because
it is quiet. Secondly, it
makes him hereupon car-
nally secure til death and
destruction come vpon
him;

him; so it deceiueth him,
and damneth him. Here it
lets him bee wicked, and
hereafter to become most
wretched: here at rest,
there in torment: here it
will not disquiet, but there
be the gnawing worme for
euer.

Section 6.

Of the remedie hereof.

THe fault of this ill con-
science is, that it is still
and quiet when it should
not; the remedy therefore
is to make it speake when,
and as often as it ought in
directing man that hee
go not amisse, and in check-
ing man for sinne when he
hath

hath trespassed, and this is, by removing the false grounds of this false peace before named. Then secondly, by knowing the sound causes of a quiet conscience, faith in Christ Iesus, repentance for sinne, and a holy conuersation and search whether wee haue them. Thirdly, By informing our vnderstandings of our duties according to the Rule, and applying it dayly to our conscience, till it speake, and performe it offices, as the Rule binds it.

CHAP.

CHAP. 24.

*Of the dead Conscience, the
first difference of the still
quiet ill Conscience.*

THe dead Conscience is
the quiet ill Consci-
ence, as it were without all
life and motion, as a thing
that is dead.

This is the Conscience of
Infants, as not yet hauing
the vse of their vnderstan-
ding: also of mad persons,
which haue lost their reasoⁿ,
franticke, and lunatick. It is
the conscience of all such
as be dead in sins and tref-
passes, as the prodigall
sonne once, the wanton
widow, and all meere na-
turall persons accustomed
to sinne, and such as be past
feeling

Ephes. 2. 1.

Luk. 15. 31.

1. Tim. 5. 6

Ephes. 4.
18.

feeling, committing wickednesse with greedinesse.

The causes of this deadnesse is the losse of the light of the vnderstanding, the life of conscience, without which it is dead. Also the vncapablenesse of instruction in some sorts; and insensiblenesse of the authority of the Rule to bind Conscience.

The remedy is the light of vnderstanding, to labour for knowledge and instruction, and to feele the power thereof upon Conscience.

CHAP.

CHAP. 25.

Of the blind Conscience.

THe blind conscience is the still ill conscience, called the blindness of the heart, Eph. 4. 18. for blindness properly cannot be ascribed to the heart; but to the mind or conscience which is here ment by the heart, because the mind is mentioned before in the text.

This is the conscience of all before conversion, living in grosse ignorance without vnderstanding, of which there be two sorts.

Secti-

Section I.

*of the blind Conscience of
Heathen.*

THE first sort are the Gentiles of whom the Apostle properly speaks in Eph. 4. The causes of which blindness he there sets downe, to be their vnderstanding darkned, their ignorance, and their vn-sensiblenes, being past feeling, vers. 18. 19.

The wofull effects whereof were these, they gaue themselues ouer to lasciuiousnesse; and they wrought all vncleannesse with greedinesse, as the text sheweth.

Section 2.

Of the blind Conscience of Christians.

THE other sort of such as haue this blind conscience are the grossly ignorant Christians, such as liue in willfull and affected ignorance, hating instruction, whose mind is not good; whom the Lord threatens to shew neither fauour nor mercy vnto.

Pro. 1. 29.
& 19. 2.

Esay 27. 11

Of these blind Conscienced people there be two sorts: the *stone-blind*, and the *pur-blind*.

The *stone-blind* are such as haue lost the very light of nature, as sauage, as heathen, who are called *Darknesse*.

Ephes. 8.

nesse. These can see no more then men can see in darke-nesse. Such be they as neuer had Gods sunne-shine of his Word among them; but through rudenesse are beastlike, and through ignorance, but for onely name of christians, are no better then heathen in brutish qualities.

The *Pur-blind* are such as see onely great things, and the same not farre off neither, of such speakes Saint *Peter*, 2. Pet. 1. 9.

These speake of God, of Christ, and the holy Ghost onely by hearesay. They know Gods will onely in grosse in some generals; their best rule is some common principles in nature, experience, and what they see

See others do, further they cannot go.

Now as their vnderstanding is, so is their conscience: which happens to them, through want of knowledge and other graces, 2. Pet. 1. 5. 9. by their mind defiled, and vnbeliefe settled in them, Tit. 1. 15. by their selfe conceitednesse, which is the propertie of the blind and ignorant, and of enuious and malicious persons; who also are blind.

The effects of this blindness of mind and Conscience are, to be giuen ouer to vile affections, idolatry, and filthy vncleanenesse of body. To be disobedient and to euery good worke voide of iudgement and reprobate

Reu. 3. 17.

Mat. 23. 16
19.

Rom. 1. 22

Tit. 1. 16.

probate, denying God, very Atheists, and abominable persons.

Section 3.

Of the misery of such.

SVch as be blind in mind, and so haue a blind conscience, are miserable, whose misery may be liuely set out by one that is bodily blind. This man, first, hath no direction by eyesight; no more the other by conscience. Secondly, He goeth whither his will and affections lead him without sight; so this without conscience. Thirdly, when he goeth whither hee intendeth, by himselfe, it is either

either by meere imagination, or by hearsay, as he is told of others, or by custome, through often going, or by feeling; so is it with him that hath a blind conscience. His seruice to God is imaginary, or by tradition, or by custome, but not by direction of Conscience seeing the rule, or from his feeling of Gods common fauours and outward blessings; which failing, they are at their wits end, and make an end of their deuotions. Fourthly, he needeth a leader, and is guided by him, but cannot iudge well of him: So the blind conscience is led by his minister, or by others, but cannot iudge aright of them. Fifthly,

ly, he, tho in danger neere a pit, yet feares not, till hee be in : no more this, till he be in Hell. Sixthly, he wil, by others telling vntruly, feare, where no danger is ; so this will be terrified by doctrines and commandments of men, as blind Papists be. Seuenthly, he cannot see his vncleanenesse, nor discern how it is with him: no more can this, who thinks, through his blind conscience, that all is well with him, hee is cleane enough. Lastly, he is neuer the better for sunne shine : no more is this for the shining light of the Gospell.

Rēu. 3. 18.

The remedy to cure this blindnesse of mind and conscience (for both euer goe together) is that which
Christ

Christ prescribeth to anoint the eie with eiesalue: which is Gods Word and Spirit, by which the eies be opened: and with which S. Paul was sent to open peoples eyes, Act. 26. 18.

Psal. 19. 8.
Ephes. 1.
17. 18.

CHAP. 26.

Of the sleepey Conscience.

THe sleepeie conscience is the still ill conscience, doing it office after the nature of one habitually slothfull and lazie.

There is a difference between a sleepey conscience, and the conscience a sleep, as much as between a sleepey and drowfie fellow, and he that is diligent and yet some time falleth a sleepe.

Cant. 5. 2.

A good man may haue sometime his conscience a sleep, as *David* had, as the five wise Virgins had, Mat. 25. 5, and as we read of the Spouse in Canticles.

This happeneth of weaknesse and infirmity, through some violent and preualent temptation: but it will quickly awaken up-on the least knock of the voice of Christ, Cant. 5. 2, vpon a *Nathans* application, or vpon a light affliction.

But the sleepe conscience, which is the conscience of euery drowisie and lazie Christian, who takes no paines for Religion, but is like a sleepe natured fellow: who is soone asleep, hardly awakened, lazie in work-

working, soone weary, ready to giue ouer, and no sooner left off but asleep againe, doing nothing but by enforcement, So fareth it with a sleepey Conscience, which soone ceaseth it worke, is hardly roused, worketh but weakely, soone giuing ouer, and asleepe againe, and cannot be kept on working, but by hearing of threats, and beholding, but especially feeling the iudgements of God.

Section I.

What makes this sleepey Conscience.

THis sleepey Conscience commeth, first, from a
H 3 lazic

lazier indisposition to get knowledge. Secondly, From coldnesse in Religion, as sleepe from cold humours, and vaporous repletion of the braine. Thirdly, from doing our duties to God perfunctorily resting vpon the worke wrought, without spirit or life in the performance, as a lazy person doth his work. Fourthly, from an auersenesse of all good meanes, which may rouse vp the Conscience from its sleepinesse, as hearing of sinne sharply rebuked, and threats denounced. Fifthly, from earthly contentment in pleasure, ease, profit, advancement, and vaine company, which rock the soule a sleepe, making the minde
and

and spirit drowzy in Christian duties, whereby the Conscience is lulled a sleepe.

Section 2.

The remedies.

TO heale this drowzie sleepinesse of Conscience, and thorowly to awaken it, is, first, to get the right knowledge of God, with a consideration of his all-seeing presence before vs, of his anger against sin, and power to punish, and that hee will doe it iustly without respect of person. Secondly, to set before vs Godstheats, the truth of his Word, punishments in-

Ioh. 6.63.

R m. 8.11.

licted vpon others, not on-
ly sinnes committed, but
seuerely for duties omit-
ted. Thirdly, to pray for a
quickned spirit, and the spi-
rit that quickneth. Fourth-
ly, to doe euer our seruice
to God, as in his presence,
with our minds raised vp,
our hearts awed with re-
uerence of his Maiestie; so
as in hearing we rouse vp
our spirits to heare atten-
tiuely, to pray feruently, to
doe what wee doe cheare-
fully. Fifthly, to make an
holy vse of euery crosse,
euen the least that may be-
fall vs, to prouoke vs to our
duties. Sixthly, to heare
willingly wordes of re-
prooffe, and to admit of ad-
monitions and exhortati-
ons, as spurres to take off
our

our dulnesse. Seuently,
to keepe in remembrance
our duties, and to lay vp
in our hearts Gods Com-
mandements, as *Dauid* did;
and to ponder them, as
Marie the Virgin did.
Eighthly, to make some,
and in some cases, vowes
vnto God, to pricke vs on
in those necessary duties,
which we finde our selues
too slacke in, as *Dauid* did,
Psal. 119. 106. By these
forcible meanes, through
Gods blessing, wee shall a-
wake our Consciences, to
doe their offices liuely.

CHAP. 27.

Of the secure Conscience.

THe secure Conscience is another difference of the still ill Conscience, which is somewhat like the former in some things, but differeth in this, that it freeth the heart from care altogether, the minde being employed to gather and collect arguments for to preuent care and doubts about a mans state betweene God and him.

Secti-

Section I.

*Whose Conscience this
is.*

THIS is the Conscience
of such as perswade
themselues of peace, cry-
ing peace, peace, and say in
heart, they shall neuer bee
mooued ; such as say in
their abundance, Soule
take thy rest, eate now and
drinke, for thou hast e-
nough, be merry ; such as
write, though they looke
vpon the Articles between
God and them, as many
Church-wardens doe in
their Bill, *Omnia bene*. Such
as, like the euill seruant,
will abuse his fellow-ser-
uants, will eate, drinke, and
be

Ier. 6. 13.

Psa. 10. 6.

Luk. 12.
19.

Luk. 12. 45.

Esay 5.11.
12.

Iob 21. 7.
to 14.

be drunke; be carnally secure like those in Sodome, and in the old World, when iudgement hanged ouer their heads. Such as regard not the workes of the Lord, but are sensuall, despising the knowledge of God, and exercises of religion, in their outward prosperitie.

Section 2.

Of the causes hereof.

TO worke this securitie in Conscience, the minds of such men are filled with errours, and such Tenents they hold, as must needs make Conscience secure, without working care

care and feare vpon the heart; for they apprehend God to bee all of mercy, and separate him from all consideration of his iustice in their thought. They hold, that he which made all, will saue all; that Christ died also for all; that they doe what they can, and as farre as God wil giue them leaue, and more he will not require of them: that all sinne, all are sinners, euen the precisest; the best doe amisse sometime; and therefore they need not make such a doe to preuent sinning: that when they sin, they cry God mercy, and hope therefore that he forgives them; that when they sinne in their mirth, they thinke no ill; that in
buy-

buying, selling, and in following of fashions, they do but as the World doth, as the times be, they must do as others doe, if they will liue, and be esteemed of: that they may serue God at home, as well as at Church, that occasions may make them ride on the Sabbath, goe about worldly busines, and serue God too; that in labouring, though excesssiuely, for to get, they may so do, because of their charge; for he that prouides not for his family, is worse then an Infidell: that they may do with their owne what they please: that they may make the best of it: that thoughts are free: that it is best euer to doe as most doe:

doe ; that the Religion of the present State is to be so professed ; that to bee precise, as some be, is but a very foolery ; that there is time to repent at last gaspe. These, and such like conceits of the minde, makes Conscience secure, and the heart vaine ; the effects whereof are licentiousnesse, neglect of all religious duties, and libertie to liue euen as they list.

Section 3.

Of the Remedies.

TO cure this secure Conscience, is to remoue all these false conceits out of the minde ; to hold the
way

way of life to be strait and narrow, and found of few ; to know the strict precepts in the Gospell, and that of denying a mans selfe, and that of working out our saluation with feare and trembling : to consider how far many haue gone, and may goe, and yet neuer come in heauen. To learne the true and distinct properties of such as bee godly, set downe in holy writ. To looke to the life of our Lord Iesus, whose steps wee are to follow. To remember the sufferings of the Saints. To take good notice of Gods displeasure against sin, euen the least, as idle words, *Adams* eating of an Apple, *Lots* wife looking backe, the Man gathering

thering of sticks on the Sabbath, *Pzzah* touching the Arke, the Bethshemites but looking into it, and yet how the wrath of God came forth against them. To meditate that death is certaine, it may be sudden; that there is a Iudgement Day, where account must be made of euery thing. By these truths propounded to Conscience from iudgement well informed, Conscience will worke, and shake men off from their security.

CHAP.

C H A P. 28.

*Of the luke-warme Con-
science.*

THe luke-warme Conscience is that euill Conscience, which is not tied to any Religion particularly.

This is the Conscience of Adiaphorists, Time-servers, men that bee indifferent for their Religion, this or that.

That which makes this, is first, their knowledge of many and differing Religions in the World: Iewish, Turkish, and Christian. Secondly, their obseruing of the varieties of Sects, and differing opinions in, and
vnder

vnder one and the same religion. Thirdly, their perswasion that yet in such disagreements, euery one liuing after his Faith, may be saued. Fourthly, their want of iudgement to discern true Religion from euery false religion in their true differences. Fifthly and lastly, from all these an euill Conclusion, which is this, that it is no matter which they be of, so they be of one Religion.

Thus the Vnderstanding deceiued, it makes, as it were, the Conscience free, vntieth it from the bond of any one particular Religion, whereupon followes this luke-warmnesse, libertinisme, and indifferency to any Religion.

The

Eph. 4. 5.

1. Cor. 11.
19.

*see a little
Booke inti-
tuled, Good
Christian
looke to thy
Creed.*

The Remedy for this is, first, to know that there is but one Religion, whereof God is the Author, and that all other are of the Diuell, and tend vnto death. Secondly, that there must be opinions, yea heresies, that such as bee approued may bee made manifest. Thirdly, to haue iudgment to finde out the true Religion, and to be able to difference it from all false religions, or rather superstitious and Satanicall inuentions. Fourthly, to strue to feele the power of this true Religion; that so Conscience may be bound to hold vs to the vnfeigned performance of the same.

CHAP. 29.

Of the large Conscience.

THere is an euill large Conscience, a spacious and wide Conscience, like the way to Hell.

This is the Conscience of such as can swallow downe sinnes great and many; that can admit of cart-loades thereof, without any rub or let to this Conscience. This is the conscience of some worldlings, some of all sorts of professions, vsurers, extortioners and such like.

The cause of this spacious, and so large a Conscience, is the vnderstanding highly esteeming of profit
and

and preferment; and in respect hereof vnder-valuing, and vnder-prizing of Religion, of iustice, and of vpright dealing.

Whence followes sinfull practises to gaine, and to come to aduancement, giuing way to any sinne that may hale in profit, make a man rich, and exalt his estate in the World. No sinne stickes in the way as sinne, but onely for the infamy thereof, if openly knowne, or the danger of the Law, by which may ensue punishment: otherwise, through largenesse of Conscience, all is fish that comes to net, all is lawfull prey and booty, that may finely and cunningly become by.

The

The *remedie* to bounde this wide conscience is by tying it strictly to the Rule of righteousness, and by vnderstanding iustice, iudgment, equity, and eue-ry good path for our right dealing.

Prou. 3.9.

CHAP. 30.

Of the Cheuerill Conscience.

There is a Cheueril ill Conscience, which is like Kids leather, which may bee made wide or strait.

This is the Conscience of him that can, as occasion serues his turne, make large or straiten his conscience, playing fast or loose for his owne

owne aduantage: for hee chuseth, and picks out particular duties to obserue, as best pleaseth his humour, neglecting the rest.

This was the Conscience of *Saul* in his warfare against *Amalek*, who could spare the best, and destroy what was vile and naught: hee made conscience of the peoples eating of blood, but it was nothing to hate *Dauid*, to persecute him, and to murther the Lords Priests, and to neglect the Arke of God. This was *Ioabs* conscience, he could abhorre *Dauids* command to number the people; yet, to kill treacherously *Abner* and *Amasa*, it was no scruple. *Iehu* could destroy the idol-ser-
uice

1. Sam. 15.
& 14.34.
& 22.17.
18.

1. Chro.
13.3.

uice to *Baal*; but hold vp the golden Calues in *Dan* and *Bethel*. The Scribes and Pharises had their consciences strait to put *Iudas* wages into the Treasurie, and to goe into the Iudgement Hall: but it was wide enough to giue money to betray Christ, and to cause *Pilate* to put him to death causelessly. Iewes would not haue Christs body, and the two with him, to hang all night on the Crosse, because of the Sabbath following; but it troubled them not to consent to his death. Such a conscience they had in whipping the Apostle, giuing one stripe lesse then forty, but not what cause they had to whip him at
I all.

Mat. 27. 6.

Ioh. 18. 28.

Ioh. 19. 31.

2. Cor. 11.
24.

all. Scribes and Pharisies could tithe Mint, Commin and Annise ; but yet let passe the weighty matters of the Law. This is a Papists conscience, that will eate no flesh on Friday, but can seeke by Gunpowder to blow vp the Parliament.

The Cause of such a Cheuerill Conscience is, First, that a man makes the Rule of Conscience subiect to his owne will, by false interpretations, by subtile distinctions; thereby weakening the power of the Rule, that it hath not force vpon Conscience. Secondly, the secret and hypocriticall reseruations in his minde and heart in obeying the Rule, to which hee neuer

neuer wholly can, nor will submit himselfe. Thirdly, a deccitfull and very false imagination of minde, that the Rule is alterable, and may bee enlarged, as may best serue their turne, as Cardinall *Cusanus* once deliuered in a letter to the Bohemians.

The Remedy is, to hold the Rule euer to bee one and the same, impartiall, constant, vnalterable, without varying, as God himselfe: also to be perswaded, that we are to be wholly led by it, and not it to be framed to our owne lusts.

CHAP. 31.

Of the benumbed Conscience.

THe benumbed conscience is that which hath lost it mouing; as dead for a time, as a member benumbed.

This is the conscience of such as haue lost the feeling thereof by some foule offence, lying therein without repentance. This may happen sometime to the godly, to *Iosephs* Brethren, to a *David* for a while.

The causes hereof may bee expressed by a similitude taken from a member benumbed. First, A member becomes so, yea, the whole body after violent

lent heate and exercise by suddenly attracted cold. So a man very forward in Religion and religious exercises, growing cold, by suddenly leauing them, liuing where the word is not, and companying with others of no Religion, or with contemners of it. Secondly, By a dead Palsey; So Conscience by some deadly sinne. Thirdly, by tying it hard so as the bloud, wherein the life is, can haue no passage, till it be loosed; So Conscience is benumbed, when the mind is tyed to the world so, as it cannot bee free to meditate vpon Gods word: for the freedome of the minde for holy meditation is as the life and bloud to

the Conscience. Fourthly, by some violent blow : So Conscience by some violent suggestion of Satan, which for the present may make a man senselesse of his sinning. Fifthly, by being put out of ioynt ; So Conscience, which is put, as I may say, out of ioynt, when memorie hath lost and forgotten what it should keep; to carry it from the mind to the Conscience, touching things past, either of sin committed, or of duty omitted. In this case, if memory faile, the vnderstanding and Conscience are put out of ioynt. Sixthly, a member becomes deadish by lying still, but crookedly, vpon some hard thing, and weight vpon it,
as

as the Arme will be, in bearing vp the head, and the elbow vpon some hard bord, or other thing. So Conscience is benumbed, when the vnderstanding is crookedly bent to crooked paths, the heart hardened, and some heauie corruption pressing it downe.

The effect is, that, during this time that the Conscience lyeth as dead, the partie is without remorse for sinne; he cannot out of generall reproofes see his fall, without a liuely and cleare application, as appeares in *Dauid*, when *Nathan* spake to him parabolically.

The Remedie is, to haue the word applyed, as a *Nathan* did it to *Dauid*; and to

Heb. 3. 13.

bee content to bee rubbed
vpon by wholsome re-
proves, priuat admonitions,
and mutuall exhortations,
that the heart be not harde-
ned by the deceitfulnesse
of sinne.

CHAP. 32.

Of the cauterized Conscience.

THe last and worst de-
gree of an ill Consci-
ence, is the seared and cau-
terized Conscience; of
which Saint *Paul* makes
mention. 1. Tim. 4. 2. a Con-
science seared with an hot
iron: so as it is of a crusty
senselesnesse; for cut it, prick
it, yet it bleeds not.

This is the Conscience
of Hereticks deeply dyed
with

with hypocrisie, led away
with the spirit of errour,
being seduced, and sedu-
cing others, teaching in
stead of the truth the Do-
ctrine of Diuels, 1. Tim. 4.
1, 2. Such as call euill good,
and good euill, which put
light for darkenesse, and
darkenesse for light, lea-
ding captiue the simple, lo-
den with sinne: such are
the Priests and Iesuites, the
Romane locusts, the croa-
king froggs comming
from the bottomlesse pit,
out of the mouth of the
Beast, the Dragon, and
the false prophet, that is,
vpon the Popes command
by the Diuels suggesti-
on, and as strengthened
with the authoritie of
the dominion and iuris-
diction

Isai. 5. 20.

2. Tim. 3. 6

Reu. 9.
16.

Eph. 4. 19.
Rom. 2. 2.

dition vsurped by that Antichrist. This is also the Conscience of such as be past feeling in sinne by custome, and hardnesse of heart, which cannot repent.

This damned Conscience happeneth to some, by obstinately resisting the cleare truth for aduantage sake: by continuall custome of sinning, especially after they haue felt the smart for sin. For to such it happeneth, as to one tender handed, who beginning to worke with a hard instrument will haue his hand blistered, but after, by continuall vse, it will become hard and brawny. A man making Conscience of sinne, and feeling the sting thereof, if euer

ever he fall to a custome of sinne, his heart growes hard, and his Conscience brawny and without sense, so as he cannot repent and turne, no more then the Ethiopian can wash white his skin, or the Leopard be freed from his spots.

Ier. 13, 23.

The remedie to cure this is onely the extraordinarie worke of God who can make that possible, which with man is altogether impossible: else of these sorts, I may say, as they write vpon the dore of the house infected with the Plague, onely this, Lord haue mercie vpon them: and so leaue them incurable, saue onely by him that can doe all things what he will in heauen, and in earth.

And

And thus much hitherto for the euill still and quiet Conscience with the diuerse differences : now followes the stirring Conscience, and differences thereof.

CHAP. 33.

*Of the stirring ill Conscience
in generall.*

THe stirring ill Conscience is the Conscience busie in accusing, and is vnquiet, painefull, and troublesome,

Seeti-

Section 1.

In whom it is.

THis was the Conscience of *Adam* and *Eve* presently vpon their fall; This is the Conscience of the Heathen, and of euery vnregenerate man, all coming out of the loynes of *Adam*, not borne anew; whensoever they sin, and do mind the Rule, it binds Conscience to accuse.

Rom. 2.15.

Section 2.

Of the causes thereof.

THis accusation of Conscience ariseth, First, of the

Rom. 2. 15.
& 7. 9, 10.

the guiltinesse of sinne,
knowne and obserued by
the Vnderstanding to the
informing of Conscience,
as wee may learne out of
Ioh. 8. 9. Act. 2. 37. Second-
ly from the dominion of
the law and power thereof
ouer all vnregenerate, bin-
ding the Conscience, as I
haue said, to accuse. Third-
ly, vpon continuance in sin,
and not truly repenting
for the same: So long will
Conscience accuse, and
cannot acquit, because a
pardon hath not been sued
out.

Secti-

Section 3.

Of the effects.

THE accusing Conscience hath diuerse effects; First, It will make man blush, and be ashamed. Gen. 3. and Rom. 6. 21. Secondly, not to endure to heare one speake of such sinnes whereof he is guilty, Ioh. 8. 9. Thirdly, It will work feare vpon the apprehension of onely appearance of danger, as *Iosephs* brethren did. Gen. 43. 18. and 45. 3. Fourthly, It makes men suspicious of the loue of others whom they know they haue iustly offended, and who they know haue power to reuenge themselves,

selues Gen.45.3. Lastly it works feare of death, and maketh the vnprepared to say, as the Israelits, and to cry out, we dy, we all perish. Num.17.12.

Section 4.

Of the Remedies.

TO stay this accusation of Conscience, and to be freed frō the paine of it, is, First, To remoue the guilt of sinne, and to bee clensed ther—from, and this is attained by the bloud of Iesus Christ, who clenseth vs from all sinne, 1.Ioh. 1.7. by the Fathers forgiuing, this also clenseth vs from all iniquity. 1.Ioh. 1.9. and by
the

the holy Ghost sanctifying vs. Tit. 3. 5. who workes faith in vs, & perswades vs of pardon. Secondly, By getting from vnder the rigorous dominion of the Law, and malediction thereof, and that by Christ. Rom. 7. 4. Gal. 4. Thirdly, by repentance, confessing sinne, and forsaking the same, for so shall man receiue mercie from God, and remission of sins, Prou. 28. 13. by Christ. Act. 3. 26. and 5. 31. And so Conscience will be appeased, and made comfortable and truly quiet in Christ. Thus much for the stirring and vnquiet Conscience in generall: now follow the differences.

CHAP. 34.
Of the erroneous Conscience;

THe stirring Conscience erroneous, is that which worketh, and doth it office, but yet erroneously.

Section 1.
Of the difference betweene the blind Conscience, and error in Conscience and an erroneous Conscience.

Here it is not amisse to shew the difference of a blind and erroneous conscience: the blind seeth not the Rule, this doth, though badly: that workes without the Rule, this by Rule, but

but amisse. Also here note a difference betweene error in Conscience, and the Conscience erroneous. An error may be in the Conscience of a *Peter* euen an Apostle, as in his iudging things common and vncleane, which God had cleansed, Act. 10. and in not being assured of the vocation of the Gentiles, as also were some other beleeuers Act. 11. 2 and this is about some one or other particular matter: But the erroneous Conscience is that which is most what misled in matters of a mans religion and his deuotion.

Section 2.

In what the erroneous Conscience doth amisse.

THe act of this erroneous Conscience stands in two things.

1. *In excusing* where it ought to accuse, as it did *Vzzah* in touching the Ark, and in *Saul* offering sacrifice, and in *Vzziah* attempting to burne incense: such a Conscience had *Rachel*, Gen. 30. 6. and *Leah*, Gen. 30. 18. which made them reioyce, as if God approved them, in that which was euill: this was *Saint Pauls* Conscience before conuersion, Act. 26. 9. and the Conscience of Christs enemies.

enemies, Ioh. 16.2. and of the Papists now, whose Conscience allowes them to equiuocate in an oath, to neglect reading of Scripture, except they haue license, to hate our profession, to take carnall liberty on the Lords day, and to seeke the death of such as withstand them in their profession.

2. *In accusing* when it should excuse, when we do but what is lawfull to be done. It murmured against *Peter* when God bad him arise and eate; and so when he was to goe vnto the Gentiles, till God gaue him a speciall warrant: Thus it deales with Papists in keeping them from our Church, from pious consci-
ence

Act. 10. 13.
14. 28.

Isai. 7. 11.
12.

ence and meanes of sauing knowledge. Thus *Ahaz* Conscience seemed to trouble him, as fearing to tempt God, when he was required to aske a signe, and yet would not.

Section 3.

Whose conscience this is.

THIS is the Conscience of all that be ignorant of the right rule of religion and obedience, the conscience of the weake in vnderstanding to iudge and discerne of truth in their seruice and deuotion to God: of young Nouices ouer forward, before they know what is lawfull and vnlaw-

vnlawfull; of some zealous without knowledge, as the Iewes, and now Brownists, and Anabaptists, and fiery Papists, of all headstrong Factionists, and presumptuous Spirits; of all Vsurers, which hold their course lawfull.

Rom. 10. 2.

Section 4.

Of the causes hereof.

First, the ignorance of the true rule; so as a man doth what seemes good in his owne eyes, as some Israelites did: Hereupon it is, that men take euill for good, good for euill, light for darkenesse, darkenesse for light, vice for vertue, and

Deut. 12. 8.

Mat. 22. 29
1. Tim. 1.
6. 7.

and vertue for vice : for ignorance of scripture makes people to erre.

Mat. 5. & 6

2. The abuse of the true Rule, which is by false interpreting of it, as Scribes and Pharisies did : by sticking to the letter without the sense and true meaning, as Papists doe, in taking literally these words, *this is my body*, and as Vsurers do the place of Matth. 25. 27. by misalledging the Scripture, as Satan did, Mat. 4. and as doe all Hereticks, and Schismaticks : by making false conclusions from sound premises.

3. The having of a false Rule for direction, as bare opinions of the learned, examples of the old, of the wise in the World, of great men,

men, and rich men, custome, multitude, mens owne conceits, fantasies, and opinions from corrupted reason. These all are crooked Rules, and make conscience anomalous, and the man to doe amisse.

Section 5.

The effects of it.

THE Conscience so erring breeds in men heresie, schisme, superstition, wilworship, and idolatrie: It heartens some to be obstinate in euill, yea, in persecuting the Godlie, in the zeale of a false Religion.

Ioh. 16. 2.

Section 6.

The remedie.

THe rectifying of this erroneous Conscience is this, to know the true Rule and the true sense of it; to hold onely to it, and rightly to vse and apply it.

Section 7.

Of certaine questions.

First Quest. *Whether a man doth well to be led by his erroneous Conscience?*

Ans. No, First, because the conscience is deceiued by the errour of vnderstanding, which is in it selfe a sinne,

a sinne, if it know not what it ought to know; therefore a man is not to follow the error of Conscience. Secondly, because that which Conscience excuseth may be a flat sin; or that which it accuseth a man in may bee a duty commanded by God: If so, then conscience cannot dispense with man in sinning, nor absolve him from an imposed duty; for God is greater then his Conscience: who binds it to direct man, in excusing and accusing, rightly.

2. *Quest. Whether a man may doe contrarie to his conscience when it erreth?*

Ans. To answer to this, we must consider about what the conscience erreth, whether in things simply

commanded, or forbidden, or about things indifferent.

1. If about things of the first nature, man is to regard Gods authority ouer him and his Conscience too; his couenant in baptisme, and his bond there tying him absolutely to the lawes of his Soueraign, the God of Heauen. And therefore is he to presse his Conscience with the euidence of the commandement, to yeeld obedience thereunto, and to force it by the cleare authority of it to do as God commandeth or forbiddeth.

2. If about things indifferent, a man may not doe against his Conscience; Rom. 14. 22. 23. Happy is hee (saith the Apostle) that
con-

condemneth not himselfe
(to wit, in and by his owne
Conscience) in that thing
which hee alloweth, (to
wit, in doing it) for he that
doubteth (that is, he that
puts a difference and discerneth
betweene one thing
and an other, and yet cannot
resolue himselfe therein) sinneth if he do it. Now
why hee may not presse
Conscience and do against
it herein, is, for that God
hath left the matter free,
and hath not enterposed
his authority of command
or forbidding, between the
matter and a mans conscience,
to bind it this way or
that way, but leaueth it to
the guidance of the Rules
of things indifferent, whereof
the Church hath authority

rity to iudge, and so to interpose her power betweene Conscience and such matters, according to those rules; with which a priuat mans Conscience must rest satisficd; and if it be not, he must labour earnestly for resolution and perswasion: in the meane space the Church is to beare with his weakenesse. Thus much for the erroneous Conscience.

CHAP. 35.

Of the superstitious Conscience.

THe next difference of the stirring ill Conscience is the superstitious Con-

Conscience. This is the Conscience exercised about vaine imaginations, superstitious worship, and false feares.

Section I.

In whom it is.

THIS is the Conscience of such as be awed by Spirits and Diuels, by signes in the Heauens, as the heathen be; of all idolaters, foolish ceremonious will-worshippers, as were the Athenians, and now Papists: Of all such as worship God in much seruile feare and not willingly, as many sottish people yet among vs doe: Of all witches,

Jer. 10. 2.

Act. 17. 22

ches, Wizzards Astrologers, Charmers, obseruers of times, good and bad daies, fortune-casters, and all that rable of rake-hels: Lastly it is the conscience of all timorous natures, giuen to obserue that which they call luck and chance.

Section 2.

Of such things as about which this Conscience is exercised.

THIS superstitious Conscience is exercised about two things, about will worship, and opinions of some workes of Gods providence. First, about will worship, a seruice intended
to

to God, but taken vp of a mans owne head, an humane inuention, Mar. 7. 4. by humane authoritie imposed, Col. 1. 22. and onely by custome confirmed, and therefore a vaine worship, Mat. 15. 9. for this superstitious Conscience herein puts religion where none is, in places, in meates, in habits, in times, in externall purifyings and washings, as Scribes and Pharisees did, and Papists now do.

Luk. 11. 39

Mark. 7. 4.

Mat. 15. 2.

Section 3.

The causes hereof.

THis superstitious Conscience commeth by the iudgment deceiued
K 5 through

through Satans suggestions, and beguilings of men Col. 2. 18. so as the Conscience becommeth bound needlessly : and that by these meanes. First, By philosophicall vaine deceits according to the rudiments of the world, and not after Christ: for worldly wisdom cannot instruct vs in the saving knowledge of God. 1. Cor. 1. 21. Secondly, by humane traditions, made equall with or preferred before Gods commandments, as they were by the Scribes and Pharisees Mat. 15. 2. 6. the following whereof is called by Saint *Peter* a vaine conuersation, which Christ by his blood came to deliuer vs from, 1. Pet.

Pet. 1. 18. Thirdly, By the precepts and commandments of men, Mat. 15. 9. Col. 2. 20. 22. Fourthly, By custome, which becomes as a law to the ruder sort to bind their Consciences. Fifthly, By the shew of wisdom, and shadow of great humilitie in such a voluntary worship, Col. 2. 18. 23. Sixthly, By examples of Forefathers and Elders, which strike a great stroak in many, as formerly it hath done with such superstitious hipocrits, as Christ calls them, Mar. 7. 3. 4. 5. 6.

Secti-

Section 4.

Of the remedie.

TO remoue this superstition from Conscience, and to acquit it from such flauish feare and bondage, is to settle iudgement in fūe things. First, wee must know, that the doctrines and commandements of men binde not conscience of themselves; but as they be grounded on Gods Word. Secondly, else the Scripture condemneth them: Matth. 15. Mark. 7. Col. 2. 20. 21. 22. 1. Pet. 1. 18. as vaine worship and vaine conuersation. Thirdly, That we must know our Christian libertie, purchased

fed by Christs blood, from these yokes of bondage, 1. Pet. 1. 18. and that wee must stand fast in this libertie, Gal. 5. 1. Fourthly, we are to be resolved in this point that all will worship, though neuer so wisely contriued by man, and though it carry neuer so faire a shew, is condemned of God, as the forenamed scriptures doe shew. Lastly, we must be well assured that where God giueth no law himselfe, there is no transgression, Rom. 4. 15. and 5. 13. and so no bond to tye Conscience.

Secti-

Section 5.

*Of the second thing about
which the superstitious Con-
science is exercised.*

THe other thing about which the Conscience of the superstitious is troubled, is about some works of Gods prouidence, which men, though falsly, take to be Gods forwarnings, and forbiddings, and as signes and tokens frō him of some good or of some ill to befall them, as a hare to crosse in a morning, to stumble in going out, salt falling, burning of the right or left cheek or eare, finding of siluer, gold, or old iron, sudden bleeding at the nose, and

and many such obseruations of superstitious people.

Section 6.

Of the causes hereof.

THe causes of this feare in this superstitious conscience, and the awing of it in respect of this providence, are these. First, a strong conceit that there is herein a will of God, forwarning people; wherupon the conscience becomes bound, and the heart made fearefull. Secondly, the obseruing of the euent, which hapneth according to the conceited opinion, to the more confirming therof, and the further binding

ding of the superstitious to
credit the same.

Section 7.

Of the remedy.

TO heale this, and to
free the Conscience
from such a superstitious
bond, and the heart from
this idle feare, note these
things.

1. That God neither by
his word foretels, nor by
his prouidence doth prog-
nosticate either good or ill
in the falling out of such
things.

2. That albeit such things
happen according to mens
vaine imaginations, yet
no credit is to bee giuen
thereto.

thereto, nor any conscience to be made thereof. First, because the opinion in these things is Heathenish, and from pagans, which Christians are therefore to detest, and not feare their feare. Secondly, because Satan workes herein, and seekes to weaken our faith in God. Thirdly, because these sometime haue been found false, by religious mens true obseruations; who contemne these fooleries; Fourthly, because, if they proue true sometime, thats but to try vs, whether we wil be wise, or become vaine and superstitious. Lastly, because it is well obserued, that the more naturall men be, and ignorant of the Gospell, the

Ier. Io. I. 2.

the more foolishly superstitious are they, the more fearefull and vaine in such obseruations, and the more inthraled in their minds to such vanities. On the contrary, the more people increase in knowledge of the Gospel, faith in Christ, and be renewed in the inward man, the lesse they regard, yea, the more they contemne these things, and are lesse troubled with them, as held altogether idle and vaine. And thus much for the superstitious Conscience.

CHAP. 36.

Of the scrupulous Conscience.

THIS scrupulous Conscience is the stirring
ill

ill Conscience about vncertainties, of which the iudgment is vnresolved, and passeth neither this way nor that way.

Section I.

In whom.

THIS is the Conscience of the Ignorant, especially in particulars: Of such as be Questionists, in and about commonly things indifferent, or disputable, not necessary to life and saluation: of such as be like Scribes and Pharisees straining at Gnats, and swallowing Camels: Of such as will be ouer righteous, iust ouermuch; straining duties

Mat. 23. 24.
Eccl. 7. 16.

duties beyond the rule, or making somethings, which be indifferent, necessary to be either done or left vndone. These are troublers both of themselves, and of others too, very often.

Section 2.

The causes hereof.

THE Conscience of a godly man may haue sometime a scruple in it, through ignorance or error in some particular; but his Conscience, for a scruple, is not to be called a scrupulous Conscience; for that which is scrupulous, is commonly, and for the most part so.

This

This happeneth, first, through the iudgment very vnsetled, vnresolved, ambiguous, wauering this way and that way, suspicious, hauing no certaine ground to settle upon but onely running upon coniectures, disputing too and fro, with and against; so as Conscience is much troubled.

2. This happeneth by misapplying generall rules about things indifferent, according as they conceit, to particular actions: as to suppose, that they edifie not, that they be offense, not decent, not to Gods glory: deciding within themselves, sometimes positively, that which another makes disputable, by
confe-

conference with whom their former conclusion is shaken, and so stand vnresolved in their iudgement.

3. This scruple happeneth, when a thing indifferent is needlessly questioned vpon, which the Apostle laboured to preuent among the Corinthians, saying, *aske no question for Conscience sake.* 1. Cor. 10. 27. For in truth there is nothing that more breedeth scruple, than idle questioning of matters, which might bee well passed over.

4. By stretching a thing, for want of knowledge, beyond the nature of a thing indifferent, & so taking it to be worse than it is, through some shew of euill in his
ap-

apprehension, as some did
among the Corinthians.
1. Cor. 8. 7.

5. By vncharitably expounding such things as be established, and onely proposed as indifferent by authoritie, beyond the intent of the Church.

Lastly, by giuing way to doubts, and to trouble themselves needlesly with vnprofitable disputations of things vndetermined. Such peruerse disputes the Apostle liked not. 1. Tim. 6. 5.

Secti-

Section 3.

Of the effects.

FROM this scrupulositie
ariseth inward trouble,
feare, heart burning, vncha-
ritable censuring and iudg-
ing one an other, and out-
ward diuision, sects, vnwar-
rantable courses, oppositi-
ons, forcible impositions,
and much euil euery way,
for want of peaceablenesse
both on the one hand, as al-
so on the other.

Secti-

Section 4.

The Remedies.

TO take away this scrupulosity, and to reforme the scrupulous Conscience; First, be stored with principles and grounds of truth for help to discerne betweene one thing and another. Secondly, to be studied well in cases of Conscience, or to seeke help of such as be. Thirdly, To know the Rules of indifferance before named, and withall to vnderstand how to apply them aptly. Fourthly, to auoid needlesse questions about things indifferent. Fifthly, To hold this firme, that
L what

Chap. 13.

what God neither commands nor forbids, thats indifferent; and being no law, there is no transgression; so the Conscience is free. Sixthly, To know that the Kingdome of God stands not in things indifferent; Rom. 15. 17. 18. neither in the doing, nor in leauing of such things vndone: but in matters of an higher nature. Seuenthly and lastly, beware of needlesse suspicions of euill, of nice distinctions, of weake conclusions from sound premises, and so auoid what may worke scruple, and insnare Conscience.

CHAP. 37.

Of the terrifying Conscience.

THe Conscience, terrifying, is the ill-stirring Conscience forcibly accusing for the time with much feare.

Section 1.

In whom.

THis was the Conscience of *Cain*, of *Felix*, which made him tremble; and of *Belshazzar*, making his ioynts to loope, and his knees to knock together.

Section 2.

Of the Causes.

THIS terrifying Conscience commeth by some hainous finnes committed, and wherof a man knowes himselfe guilty, vpon the preaching of iudgement for such finnes, as wee may see in *Felix*, Act. 24. Secondly, by apprehending some extraordinary signe of Gods wrath, as *Belshazzar* did, Dan. 5. 6. Thirdly, some fearefull worke of God suddenly done, as shaking of the earth, which made the Gaoler tremble, Act. 16. Fourthly, the beliefe of the truth of Gods threats, with an apprehension

sion of deserued damnation, will make Conscience to worke vpon Diuels, to make them tremble.

Section 3.

Of the effects.

THis terrifying Conscience workes feare, a dreadful sound is in his eare, lob 15.21. He feareth ill newes, as *Adonijah* and his Guests did, 1. King. 1. 49.50. Secondly, hee feareth mans power coming out against him, when his Conscience tells him of his euils done. So did *Saul* the host of the Philistims, after hee had beene with the Witch,

1. Sam. 28. Thirdly, hee feareth death, to him as a terrible Messenger, as *Cain* did. Fourthly, hee feareth the last Iudgement Day, as *Felix* did. Hee will feare sometime where no feare is, Prou. 28. 1. for God giueth the wicked and hypocrites a trembling heart, Deut. 28. 65. It filleth him with troubled thoughts, as it did *Belshazzar*, and *Nero*, after he had caused *Agrippina* his Mother to be murdered; and *Alexander* to be tormented, when hee had slaine his friend *Clytus*. It makes that hee cannot endure Gods presence, but will flie from it, as did *Adam* and *Eue*; nor to endure a powerfull Ministry; *Felix* could not suffer *Pauls* preach-

preaching, he trembled so thereat.

Section 4.

Of the remedies.

THe meanes to cure this terrour of Conscience, is, as *Paul* exhorted the Gaoler, to beleue in the Lord Iesus, Act. 16. 31. to repent, as *Peter* exhorted those in Acts, Chap. 2. 38. to pray for the spirit of adoption, which puts away seruile feare, the spirit of bondage, and witnesseth with our Spirit and Conscience that wee are the children of God, Rom. 8. 15.

CHAP. 38.
Of the desperate Conscience.

THIS desperate Conscience is the last and highest degree of an ill stirring Conscience. It differs from the other, which may be in one ordained to be saved, as in the Gaoler, Act. 16. but this is the effect of the former in Abiects, as in *Achitophels*, and in *Judas*-like persons.

This is the raging Conscience, restless like the Sea, or as a Deare shot with the arrow sticking in him; or as a Band-Dog awakening, and euer barking, giving no quiet or ease, day nor night.

Seeti-

Section I.

Of the Causes.

THis desperation ariseth,
First, vpon some sinne
committed against God or
man, contrary to the cleare
light of his reason: as *Saul*
did against *David* by his
owne confession, 1. Sam.
24.16.17.21. & 25.21. In
like manner did *Achito-
phel*, in taking part with
Absalom against *David*;
and *Iudas* against *Christ*,
whom hee acknowledged
to bee innocent, vpon the
torture of his Conscience,
Matth.27.2. Secondly, it
commeth vpon the aggra-
uation of sinne, as thinking
it impardonable; that for

Act and
Monum.

it God hath forsaken him, that there is no mercy for him, that he is damned; as within themselves the desperate doe conclude, and doe sometime vtter as much, as a Sheriffes man did, who mocked and abused one *Iames Abbes* a blessed Martyr, and as I my selfe knew an Atturney, who cryed aloud, I am damned, I am damned, and dyed miserably.

3. Satan helpeth on this, by suggesting Gods wrath, the externall shame also among men: and that there is no hope to recouer out of so great a miserie. By this and the former the soule is in a deuouring gulph of desperation ready to swallow him vp.

Seeti-

Section 2.

Of the effects.

Most lamentable is the state of any one in this Case, and vnder the power of this desperate Conscience; for first, it makes a man restlesse and vnquiet; he is full of feares, his spirit perplexed, and grievously tormented with apprehension of Hell, Death, and Damnation. 2. He can attaine to no spirituall comfort: for he seeth God against him, the Diuell he conceits is ready to take him to him; he cannot belecue any of the promises of life to belong at all to him; he hath no part in

in heauen, no hope to bee with Christ and his Saints; but feareth desperately Hell and damnation. No outward thing can comfort him; the bag full cannot ioy a *Judas*; a Kingly state cannot afford solace to a *Saul*; nor the deepe-nesse of wit and wisdom worke consolation in the heart of an *Achitophel*. Thirdly, hereupō this desperate Conscience makes men weary of their liues, and at length causeth them to lay violent hands vpon themselves, especially whē they be in any worldly distresse, as *Nero* the Tyrant did, and *Pilat*, as Histories record; and as *Saul*, *Judas*, and *Achitophel* did: So likewise one *Clerke* in King *Edward*

ward the sixth dayes; one *Pauier*, Towne-Clerke of London; one *Lenar*, a husbandman; and one *Henry Smuh*, a Lawyer, Enemies to the Gospell, and persecutors, hanged themselves, being desperate persons, who through terrour of Conscience hastened their vntimely deaths.

Section 3.

Of the Remedies.

TO cure this Conscience, naturall gifts will not doe it, no not an *Achitophels* wit and wisdom; not worldly wealth, *Iudas* bag of money could not ease him; not Kingly nor Emperiall

periall dignitie could relieue a *Nero*, an *Alexander*; not wine nor wanton women, not mirth nor musick, not feasting among Princes could quiet the Conscience of a *Belshazzar*; much lesse can seeking to a Witch relieue the distressed and terrifying desperate Conscience of a *Saul*: for no worldly, naturall, much lesse diuelish meanes can cure a spirituall malady: but the true remedie is to learne and beleue these things.

1. That God is infinite in mercy, slow to anger, and of great kindnesse, *Ioel 2. 13*. Secondly, that he hath no pleasure in the death of a sinner, but rather that he should repent

and

and liue, Ezck. 18. 23. 22.
which he confirmeth to vs
by an oath, Chap. 33. 11.
Thirdly, that hee will par-
don euery true penitent;
for so hath hee promised,
Ezck. 18. 27. 28. and this
must they know, that not
sinne, but the not repen-
ting of sinne damneth man:
for if wee repent, and be-
lieue, wee shall bee saued.
Fourthly; that God in
Christ Iesus is well plea-
sed, Matth. 3. 17. who is
our Aduocate with the
Father, who is our Propiti-
ation for our sinnes, 1. Ioh.
2. 1. 2. Fifthly, that hee is
become all in all for to pa-
cifie Gods wrath, and to
procure his fauour for vs,
1. Cor. 1. 30. 2. Cor. 5. 21.
Heb. 9. 12. and 10. 14. Rom.
8. 33.

8. 1. 33. 34. Sixthly, that he inuiteth vs louingly to come to him, & promiseth refreshment, Mat. 11. 28. with these adde a holy and reuerent vse of the Sacrament, for the exercise and strengthening of faith in Christ offered to them therein, applyed and receiued particularly, greatly furthering to the comfort of Conscience, and to preuent despaire.

And thus much now at length touching the euill Conscience, still and stirring, with all the differences of them both: now followeth the good Conscience.

CHAP.

CHAP. 39.

Of the good Conscience in generall.

OF a good Conscience the Apostle maketh mention very often, in diuers places, as in Act. 23. 1. and 24. 16. 1. Tim. 1. 5. and Heb. 13. 18.

A good Conscience is that which performeth it offices rightly for the comfort of man. The goodnesse of it stands in seeing aright, in acquainting a man truly with himselfe, in well directing of him, in witnessing with, and so rightly excusing and acquitting him. This is the conscience, which Saint Paul speaks

speaks of, without offence, that is, which hath no stop, or impediment to hinder it from excusing Act. 24. 16.

This Saint *Paul* knew he had, in this he liued, and this he endeouored to keep; for hee desired to liue honestly, Heb. 13. 18.

This was it that made him reioyce, 2. Cor. 1. 12. to be without feare, and to speake boldly to the faces of Gods Enemies, Act. 23. 1. not to be daunted before the mighty in a good cause, no more then *Paul* was, Act. 24. 10. 16. nor *Peter* with other Apostles Act. 5. 29. nor *Luther* when he entred into Wormes, not caring if all the tiles there had been Diuels. This good Conscience
bare

bare vp *Iob* against all his friends ouer vncharitable censure of him, in so great affliction. This vpheld *Dauid* in all his distresses, and *Sauls* persecuting of him, and slanders raised vp on him by his Courtiers. This made *Saint Paul* to passe through honour and dishonour, good report and bad.

2. Cor. 6. 8.

This good Conscience may bee said to bee three-fold: the *naturall*, *morall*, and *regenerate*.

CHAP.

CHAP. 40.

Of the naturall good Conscience.

BY the naturall good Conscience, I meane that which was in man by Creation, in *Adam* before the fall.

The excellency hercof stood in these things, First, in bearing *Adam* witnesse that he was good, holy, innocent, righteous, and therefore happy, and blessed. Secondly, in bearing sway and rule in him, so as hee was euery way obedient to Gods will. Thirdly, in comforting him in Gods presence with ioy, without terror or dread of diuine maiestie.

This

This was the goodnesse of his Conscience then, while he abode in his innocencie, harmelesse and without sinne: And this shall be the goodnesse of it when we attaine to perfection in glory.

The causes hereof were, First, the perfection of *Adams* knowledg, who knew exactly Gods will; and all and euery duty on his part to be performed, to God, to man, and to himselfe. Secondly, the perfection of his memorie euer constantly and firmly retaining those duties for obseruing of them; Thirdly, the perfect freedome of the will, free from all peruerseness and rebellion; and inclined to all goodnesse, readily obeying

beying the rule of reason and dictate of Conscience. Fourthly, The hearts vprightnesse, with all purity and sincerity. Lastly, the affections orderly settled, and free from sensuality, inconstancie, disorder, and excessse. Vnruly passions bare then no sway.

But now since the fall, this naturall Conscience hath lost it foueraigntie in the grosse vulgars, as well Christian, as heathen, who haue onely some common principles but rudely apprehended, on which sometime their Conscience workes; otherwise, for the most part, they are led but by sense, or experience, or examples, doing as they see others to doe: and are little

tle better then brute beasts, through their sottish ignorance, sauage qualities, vn-ruly passions, and beastly sensualitie, doing many things against cōmon reason, and the light of nature it selfe, if they would but attend vnto it. For want whereof they feele in a manner no worke of Conscience at all; so farre haue innumerable Pagans, and a numberlesse number of the ruder sort, liuing among Christians, and vnder that name most vnworthily, degenerated from the goodnesse of the naturall Conscience, which was in *Adam*. The losse whereof is to bee bewailed, we are to labour for to repaire it, and to desire the perfection thereof

thereof in Heauen.

CHAP. 41.

Of the morall good Conscience.

THe morall good Conscience is that which is exercised in and about matters onely of right and wrong, and common ciuill honestie. This Conscience is in two sorts, of some out of the Church, and of others within the Church.

Section 1.

Of those out of the Church.

THere are many out of the Church, which haue
had

had and yet haue this morall Conscience, Ancient Heathen Philosophers, and many now among the Turks and Persians, and other ciuillized Nations.

How farre these may go with this their morall conscience commendably, it may appeare by these things, First, by some writing of morall vertues, ethicks and politicks, excellent well. Secondly, by many golden sentences dispersed here and there in their works. Thirdly, by wholesome lawes enacted, and established among them. Fourthly, By praise worthy examples left recorded to all posterities, some for iustice, some for temperance and chastitie,

M some

some for prudence, some for fortitude, and magnanimitie, and so others for humility, patience, charity, and the like, of which histories are full.

Section 2.

Of their helps hereto.

THIS their morall Conscience is gotten, First, by ciuil education, and by being trained vp in good manners. Secondly, by humane sciences and good literature, as ethicks, Oeconomicks, and Politicks. Thirdly, by the common naturall notions of right and wrong, which by education and instruction they doe improve and make better

ter vse of then others can. Fourthly, by some acquaintance sometime with practicall principles of supernaturall truths, by getting some light from Gods booke, through acquaintance with some of the Church. Thus of those out of the Church.

Section 3.

Of those in the Church.

THERE are not a few, which liue in the bosome of the Church, and yet haue no more but a meere ciuil morall Conscience; ruled according to those common naturall principles, or somewhat better

informed by learning the morall law of the tenne Commandements: beyond the letter whereof they hardly extend their practise: but when the same is supported and countenanced with custome, opinion, worldly wisdom, example of others, great or rich, or reputed men of learning and vnderstanding.

Section 4.

Of the goodnesse of it.

YEt this morall Conscience is good, first, for that it is grounded vpon Gods Law, either written in the heart of naturall men, Rom. 2. 14. 15. or learned

learned out of the Booke of God. Secondly, because this kind of Conscience will excuse a man in some acts of moralitie, which is not disapproved of God, as we may see in *Abimelechs* pleading for himself, Gen. 20. 6. and in the young rich-man auerring his obedience to the Law, Matth. 19. 20. of whom it is said, that Christ loued him, Mark. 10. 21. Thirdly, Saint *Pauls* legall Conscience in morall iustice, and his obedience to the Law, which, I suppose, was comprehended within that, which hee called a good Conscience in Act. 23. 1. Fourthly, this morall Conscience produceth much good for the exercise of morall vertues

Rom. 2. 15

in mens liuing together in societies, to preferue iustice, equitie, to doe good workes, and to vphold a common peace among them.

Section 5.

Of the insufficiency of it to assure a man of life.

NEuerthelesse, howsoever a Moralist may lift vp himselfe, as the young rich Man in the Gospell did, yet can it not giue him assurance of eternall life; for first, the Law cannot bind the Conscience of a Christian to beleeue his saluation by the Law, because the Law is
weake

weake in this through mans faultinesse, and the Gospell teacheth saluation another way. Secondly, the Heathen, wee see, haue this morall Conscience, and many vnregenerate persons in the church. Thirdly, an excellent Moralist, in his owne apprehension, for the loue of the World may leaue Christ, as the young man did, Mat. 19.22. Fourthly, because a morall righteousness cannot exceede the righteousnessse of the Scribes and Pharisies; but the righteousnessse, by which we must be saued, must exceed that, Matth. 5.20.

Section 6.

*Of the reasons why God hath
giuen men such a Consci-
ence.*

THIS morall Conscience
it hath pleased God to
worke in mens hearts, first,
to manifest the power of
his Law in some, by which
this Conscience either ex-
cuseth or accuseth, Rom. 2.
15. Secondly, to make men,
which seeke not after God
aright to glorifie him, to
be inexcusable, Rom. 1. 20.
Thirdly, to be conuicted in
themselves, when they wil
be bold to sit downe, and
iudge others, Rom. 2. 1.
Fourthly, to know Gods
iudgement due for sinne,
Rom.

Rom. 1. 32. Fifthly, to preserve societies in Families, in Townes, Cities, and Kingdomes : for without this morall Conscience, men would turne beasts one against another. Sixthly, to bee a meanes, in the preaching of the Law, to make men to tremble, as *Felix* did, and to moove other-some to say with the Iewes and the Gaoler, What shall wee doe to bee saued? Act. 2. 36. 37. and 16. 30. For without this Conscience, men would make no vse, nor haue any regard to the Law at all inwardly, but onely as outwardly they are forced thereunto : as we may see in such among vs, vpon whose Consciences the

Law hath no operation nor power.

Section 7.

*Who they bee that haue onely
this morall Conscience.*

NOW to know a meere Moralift, that hath but this morall Conscience, thus they may be discerned:

1. They neuer deny themselves; this precept of the Gospell they yet neuer learned: for they are highly conceited of themselves, as was the young Man, Mat. 19. 20.

2. They stand much vpon their wel-doing, as all Legalists doe; both vnto
men,

men, as the prodigall Sons brother did, Luk. 15. 29. so likewise vnto God, as did the proud Pharisee, Luk. 18. 11. 12.

3. Their seruice in the first Table to God is performed vpon a customarie forme: for they want herein *sincerity*; not striuing against their inbred corruption, in doing seruice to God. They are without *holy zeale*, they doe it not in seruent loue; they are luke-warme, or cold in their Religion; they are not like *Paul* against false doctrine, Gal. 3. 1. nor like the Pastor at Ephesus against false Teachers, Reuel. 2. 1. 2. nor like *Moses* against idolatry, Exod. 32. nor like *Nehemiah* against pro-

prophanation of the Sabbath, Neh. 13. 17. and marriage with Idolaters, Vers. 25. for these things the Moralist shewes neither anger nor sorrow.

4. They will not suffer for Religion, their conscience cannot giue them encouragement to endure any triall for their profession, disgrace of the World, losse of friends or preferment, discountenance of great persons, and such like, these will make them flinke and start aside.

5. All the duties which they doe, are euer such as tend to their owne credit, profit, esteeme with men, and outward welfare; and are but common duties, such as be praise-worthy in
and

and among commonly reputed honest, louing, peaceable Neighbours, keeping themselves to the letter of the Law : but for the spirituall sense, the causes, the occasions, or degrees of such prescribed duties their conscience meddles not with. Stricter duties beyond their sife and scantling they mocke at, they call foolish precisenesse, and damne the parties for hollow hypocrites. With *Abraham* they instruct not their household, Gen. 18. with *Dauid* they cast not out the wicked from dwelling with them, Psal. 101. with *Iob* they pray not daily for them ; they resolute not with *Ioshua* to serue God with all their household,

hold, Iosh. 24. much lesse attaine they the praise of a pious *Cornelius*, Act. 10. 1. 2.

6. The evils which they doe abandon, are onely the more grosser sorts of evils, scandalous among men, such as may bring them vnder the danger of humane Lawes, bring vpon them disgrace with the World, outward shame and reproach, punishment, losse or displeasure with their betters, and such like inducements to prevent their sinning: but for sins of another nature, pettie oathes, vaine thoughts of the heart, vnsauourie speeches, neglect of household duties, Sabbath-breaking, and the like, the meere Moralists

ralists conscience troubles him not : So that, albeit it be a good Conscience, in that it is exercised about the practise of some vertues, and about restraining from some vices, yet it is not to be rested vpon, because of the failings in so many things.

CHAP. 42.

Of the regenerate Conscience.

MAn through his fall lost the excellency of a good Conscience, which in the regenerate man is in part renewed.

Section 1.

What it is.

THIS regenerate Conscience, is the Conscience reformed and informed by the renewed mind in the saving knowledge of Gods will vnto all sincere obedience to the law and to the Gospell.

1. It is reformed, as be all other faculties of the soule, in a regenerate man: for Conscience by sin was defiled, Tit. 1. 14. and therefore is to be purged and sanctified. Heb. 9. 14.

2. It is informed by the mind renewed, which is a better intelligencer then the morall conscience hath: for

for the moralist hath not his mind renewed, as the regenerat man hath, who knoweth what that *good, acceptable, and perfect will* of God is.

Rom. 12.2

3. This Conscience is informed by the renewed mind, in the saving knowledge of Gods will, according to the law written anew in the mind and heart, Heb. 8. 10.

4. This works sincere obedience, so that in simplicity & godly sincerity the regenerate haue their conuersation in the World. 2. Cor. 1. 12.

Lastly, this obedience is performed both to the law and Gospell. For the regenerat mans Conscience is bound as well by the Gospell,

pell, as by the law, vnto all holy obedience : and the mind renewed propounds the precepts of the one, as well as of the other vnto Conscience to worke obedience.

Section 2.

In whom it is.

THIS Conscience regenerate is in all the Elect of God, called by the Gospell of Iesus Christ ; such as be borne againe of water and the Holy Ghost, Ioh. 3. 5. and are made new Creatures in Christ, 3. Cor. 5. 17. hauing Gods image repaired in them, in knowledge, holinesse and righteousness.

ness. Eph. 4. 24. Col. 3. 10. whereby they do wholly & entirely resigne vp themselves in obedience and humility to be guided by such a Conscience without restriction or euasion, in respect of pleasure, profit, or preferment, throughout the whole course of their liues.

Section 3.

Of the causes her eof.

THIS regenerat Conscience is wrought by Gods Spirit which reneweth vs, Tit. 3. 5. The instrumentall meanes is the Gospel, called the ministration of the spirit, 2. Cor. 3. 8. because

cause the spirit is receiued by it. Gal.3.

Section 4.

Of the excellencie of it.

THIS Conscience so regenerate, First, hath acquaintance with Gods spirit. Rom.9. 1.2. Secondly, vpon this holy acquaintance they ioyne together to beare the regenerat man witnesse, that hee is the Child of God, Rom. 8.16. that hee is desirous of others saluation, and grieved for their obstinacy and blindnesse. Rom.9. 1. 2. Thirdly, Farther vpon this acquaintance the Regenerat man hath now a kind of
holy

holy familiarity with God,
yet so as it is with all reue-
rence and humility : Hee
can now heare Gods law
laid open without terrour :
He now can poure out his
soule before God, lay open
all his finnes in the sight of
God with hope of remis-
sion, which before he durst
not, though neuer so mo-
rally honest. Fourthly,
This Conscience, through
such spirituall acquain-
tance, is alwaies accompani-
ed with spirituall graces,
with vnfaigned faith, a
pure heart, Christian cha-
rity, 1. Tim. 1. 5. with wil-
lingnesse to liue honestly,
Heb. 13. 18. with simplici-
ty and godly sincerity,
2. Cor. 1. 12.

Section 5.

Of the effects hereof.

SO as the effects of it cannot but bee admirable ; For, first, it exacts of vs attendance to Gods seruice, and herein it cannot endure dead workes, from which it is purged, Heb. 9. 14. so as it puts life in vs, and cannot endure to haue vs heare, read, pray, sing, nor preach, coldly, drowsily, deadly, nor to rest vpon the worke wrought. Secondly, it requireth vniuersall obedience, for matter in all things, for time alwaies. Heb. 13. 18. Act. 23. 1. Thirdly, it discouereth vnto our selues the most secret

cret and intricate closet of the heart; whatsoeuer is ill, it pursueth it, till it worke in the heart detestation. Fourthly, it lets not the regenerat man slip without a caueat, and remurmuration; and if he fall, it lets him not rest but pincheth and nipeth him till hee take knowledge of his sinne, till he see it, sorrowes for it, and returneth. It cannot endure to haue him sinke vnder sinne; nor sleep securely till he hath sought reconciliation with God. Fifthly, If it find him to grow slack in good duties, it will euer be telling him of it, it lets him not wax remisse and carelesse, but by stinging instigations pricks him forward to his due obedience.

bedience. And therefore should we strue to get this Conscience, and hauing it, to make much of it, as that which will guide vs well, worke vs peace, and neuer leaue vs, but will be our comfort in aduersity, in temptation, in death, and at Christs appearing.

CHAP. 43.

*Of the Gospell binding the
Conscience of the Regene-
rate.*

THe regenerate mans Conscience is not onely tyed by naturall Principles as all mens be, nor by the Law of *Moses*, as moralists in the Church be; but also

also by the authority and power of the Gospell.

Section 1.

That the Gospell hath a binding power.

First, for the Gospell is a Law, 1. Chr. 16. 17. Psal. 105. 10. and called the Law of faith, Rom. 3. 17. now it is the nature of the Law to bind according to the authority of the Law-giuer, God himselfe, whose power is not lesse in the Law of faith, and his will in the Gospell, then in that morall law. Secondly, the Gospell doth not onely promise, but also comman- deth and requireth obedi-

N

ence

ence to it. It commands faith, 1. Ioh. 3. 23. repentance. Ma. 1. 15. Loue, Ioh. 13. 34. and 18. 12. Charitie, and bowels of mercy, kindnesse, humility of mind, meeknesse. Col. 3. 12. to deny our selues, Mar. 8. 34. to mortifie the deeds of the flesh, Col. 3. 5. to seeke the Kingdome of God, and the righteousnesse thereof, Mar. 6. 33. to haue our conuersation in Heauen, Phil. 3. 20. and to waite with loue for the appearing of the Lord Iesus, Luk. 12. 35. 36. Mar. 13. 33. 34. 2. Tim. 4. These and many moe precepts doth the Gospell command, which the moralist neuer thinks of, nor euer can attaine vnto. Thirdly, The Gospell condem-

demneth vnbeliefe, Ioh. 16.9.1.Ioh.5.10.and other finnes.Fourthly,it denounceth vengeance against the contempt of it, and more seuerer wrath,then against the transgressours of the law.2.Th.1.8. Heb.10.29. Lastly men shall be iudged by the Gospell.Rom. 2.16. Therefore it is of a binding power.

For the renewed mind, being acquainted with the Gospell, propounds Euangelicall precepts to the regenerate Conscience, which it vseth and applyeth to enforce the Regenerate man to a true and sincere obedience, according to the Gospell.

Section 2.

Whom it bindeth.

THE Gospell hath not so large an extent as the Law, which is in nature, and so binds all mankind, but the Gospell bindeth such as do receiue it; for the receiuing argueth two things, first the enlightening of the vnderstanding to conceiue the doctrine of the Gospell, and then faith to embrace it: which two together bind conscience to the obedience of that which the Gospell commandeth: Thus it bindeth all professors of it; but most powerfully the regenerate, to whom it is most effectually

effectuall by the speciall operation of Gods Spirit.

Section 3.

To what it bindeth vs.

THE Gospell doth bind vnto the precepts which it prescribeth; such are those before mentioned to belecue, to repent, to loue the brethren, to receiue the holy Sacraments, with the rest of the Commandements of the Gospell. It bindeth also vnto the law, to make it a rule of righteousness: for the Gospell, First, commendeth the law vnto vs, as spirituall, holy, iust, righteous, and good. Rom. 7. 12. 14. 1, Tim. 1. 8.

Secondly, It repeateth the Commandements with approbation and for continuing vse. Rom. 13.9. Thirdly, it interpreteth the Commandements and the imposed duties therein more largely, in a more spirituall sense, Mat. 5. and 6. 1. Ioh. 3.15. Fourthly, it vrgeth the duties commanded by the law to be done. Eph. 5. and 6. Col. 3. and 4. Rom. 13. 1. Tit. 3.1. 1. Pet. 2.13. and such vertues as it prescribeth. Phil. 4. 6. Eph. 4. 32. 1. Tim. 6. 11. 18. 2. Pet. 1. 5. 6. 7. Fifthly, these are vrged in Christs name, as his commandements, Eph. 6.6. 1. Th. 4. 1. 2. 3. and as his wholsom words, 1. Tim. 6.3. Sixthly, the doing of such duties are commended

ded by Christ himselte,
Mat.5.19. By Saint *James*,
cap.2.8. and by Saint *Paul*,
1. Cor.7.19. and by Saint
Peter 2. Pet.1.8.9. Seuenth-
ly, the ministers of the
Gospell are commanded to
teach such duties, 1. Tim.
6. 2. Tit.2. 13. and 3. 1. 8.
Lastly the finnes forbidden
by the law are condemned
in the Gospell, and disswa-
ded from, 1. Th.5.15. Eph.
4.28.31. Col.3.9.1. Cor.
7.8.14. 1. Ioh.5.21. And
to auoid such finnes, the
Apottle saith, was the com-
mandement of Christ, 1.
Thes.4.2.6. and to teach
otherwise is contrary to
wholsome doctrine, 1. Ti-
moth.6.3. & 1. Ioh.11. Yea,
Christ condemneth the
breach of the Law, Matth.

5. 19. and in the Gospell
 wrath is denounced against
 such as live in wicked
 transgression against the
 Law, Rom. 2. 8. Ninthly,
 they erre therefore that
 teach, that wee vnder the
 Gospell are not tyed to the
 Precepts of the Law, to ob-
 serue them as a rule of life:
 for the Law is established,
 Rom. 3. 31. it remaineth
 perpetually, Matth. 5. 18.
 Christ came to fulfill it,
 not to destroy it, and con-
 demneth such as teach the
 breach of the least Com-
 mandement, Matth. 5. 17.
 19. 31. 01 has .d.s. 4. 1917
 Quest. Here it may bee
 asked, in what manner doth the
 Gospell bind the regenerate
 Conscience to the Law. find
 Answ. It doth it not as
 the

the Law requireth, to wit,
to obey it in the rigour
thereof, to bee thereby iu-
stified, or else to remaine
accursed: but it bindeth,
according to it owne na-
ture, as the word of grace,
that is, Euangelically; and
this is, first, to take it now
as from the hand of Iesus
the Law-giuer to vs, who
hath written it, by the new
Couenant in our hearts by
his holy Spirit. Secondly,
to obserue it onely as a rule
of life; we hauing already
attained to the righteous-
nesse of the Law in full per-
fection, through faith in
Christ. Thirdly, to per-
forme the prescribed du-
ties thereof, by vertue
from Christ, in obedience
to him, willingly, without

Ioh. 15. 4. 5.
Gal. 2. 20.
Psal. 40. 8.

any scruple feare, in vprightnesse of heart, though imperfectly performed & done, to adorne the doctrine of the Gospell of God our Sauour Christ in all things. To this Euangelicall obedience the Gospell bindeth vs, and not otherwise to the Law.

Section 4.

From what things the regenerate mans Conscience, by this power of the Gospell, is freed in respect of the Law.

VPon the Gospell thus binding to the Law Euangelically, the Conscience of the Regenerate is free from the Ceremoniall Law;

Law; because it is bound by the Gospell to make him stand fast in the libertie purchased by Christ, Gal. 5. 1. who hath abolished the law of Commandments of ordinances, Eph. 2. 15. and blotted out the hand-writing of ordinances against vs, Col. 2. 14. 16.

Hence is it, that the conscience of the Regenerate troubles him not about meates, holy dayes, nor offering vp any legall sacrifices, Heb. 10. 2.

It is also quit from the morall Law, in respect of the rigorous dominion of it, in respect of iustification by personall fulfilling it, in respect of the malediction, and the irritation there-

thereof, of which the Apostle speaketh, Rom. 7. 8.

Hence likewise it is, first, that the Regenerate conscience cannot vrge vs to the exact fulfilling of the Law, nor can condemne vs for that wee doe not perfectly in our selues fulfill it. Because the Gospel and Law of faith binds the Regenerate conscience (as it is regenerate) to the contrary, to wit, to witnesse that we fulfill it in Christ, that therefore in him wee cannot bee condemned, Rom. 8. 1. 4. 32 33. for this: but if it accuse, it accuseth for want of sincerity sometime, and for failings, but cannot condemne vs for not perfectly fulfilling the Law.

2. Hence

2. Hence is it, that it vrgeth not iustification by workes, nor condemneth vs for not so seeking to be iustified. Because by the Gospell the Regenerate is bound to cast off righteousnesse by the works of the Law, Gal 2.16. and 5. 14. And to seeke by faith to be iustified (which is the righteousnesse taught by the Gospell) Rom. 3. 21, 22. without the workes of the Law, Vers. 28.

3. Hence is it, that the Regenerate Conscience doth not condemne the regenerate man for the irritation, by reason of sinne taking occasion from the cominandement to worke all manner of concupiscence, as it doth in others, Rom.

Rom. 7. 5. 8. Because the Conscience of the Regenerate is bound to beare him witnesse, and so doth witnesse, through the worke of the Spirit by the Gospell, that after the inner man hee delighteth in the Law of God, and hath a will to doe it, Rom. 7. 22. Psal. 112. and 40. 8. that he would doe more good then he can, that he hateth the euill hee doth, Rom. 7. 15. 18. 19. that he hath an vnfeigned resolution to keepe Gods Commandements, Psal. 119. 57. 107. and that in studying the Law, by grace receiued from the Gospell, hee is more delighted in it, and more desirous to doe it. Of all these conscience beareth

reth the Regenerate man witnesse, and therefore cannot condemne him for that irritation by the Law, through inbred corruption to grow worse.

4. And lastly hence is it, that it cannot, nor doth not conclude the malediction and curse of the Law vpon the man regenerate; because now this his Conscience is bound by the Gospell to witnesse his faith in Christ, by whom he is freed from that curse, Gal. 3. 13. that hee is the Child of God, Rom. 8. 15. and that therefore belongeth to him the blessing with *Abraham*, Gal. 3. 14. and eternall life by Iesus Christ, Rom. 6. 23.

Thus may we see what
a hap-

a happy acquittance the regenerate Conscience hath by the power of the Gospell from the Law.

Section 5.

Why the Regenerate man is yet so much troubled about the Law.

THis before being so, and the Conscience so freed by the authoritie of the Gospell, it may bee demanded here, Why a Regenerate man in his Conscience is more troubled about his legall omissions, and committing of euill against the Law, then for his omissions & commissions against the Gospell, hee not being
now

now vnder the Law, but
vnder grace, Rom. 6. 14.

To this I answer, first,
Because the law is better
knowne then the Gospell,
the one being naturall, the
other spirituall. Secondly,
for that the one is more
pressed vpon Conscience,
and more often laid to
heart, then the other.
Thirdly, because the re-
mainder of seruile feare
sooner apprehēdeth wrath
by breach of the Law, then
filial feare the obseruance
of dutie from Gods good-
nesse and mercie. Fourthly,
because of scandalls which
are sooner taken, when
they are giuen, and more
marked of the worst, when
the regenerate doe fall in
transgressing the law, then
omission

omission of euangelical duties or euils against the gospel cōmitted, which worldlings, and naturalists take no notice of. Fifthly, because of the more frequent vse of the law for morall vertues within, for œconomicall duties, and offices of loue to be performed one to an other, and in commerce with men daily abroad, wherein a regenerate man findeth his often failings, by reason hee knowes the law in a high and spirituall sense; Sixthly, because Euangelicall precepts, of knowing Christ, of belieuing in him, of repenting for sinne, of Christian loue, do expresse themselves in obseruing the duties commanded in
the

the law, of which the regenerate failing, Conscience will accuse him. Secondly, because the law more easily bindeth and worketh vpon the Conscience naturally; when the Gospell, though it bind, yet it doth it supernaturally, and that not without the speciall worke of grace euen in the regenerate man. Eighthly, because the regenerate, in their failings to the law, consider them only, and that too often, as sinning against the law, without any apprehension of any their default therein towards the Gospell, when in deed, and truth, their failing in obedience to the Gospell maketh them transgressours of the Law:

Law: for let a man haue the vertue of Christ, haue a liuely faith, Euangelicall repentance and loue; hee will not easily faile of his duty commanded in the law: but if he doe, he will quickly see, by his sinning against the law, that he hath been disobedient against the Gospell.

Section 6.

*Of the difference betweene the
Conscience regenerate and
unregenerate.*

SEing the regenerate
Conscience vnder the
Gospell will yet accuse
and trouble a regenerate
man for transgression of the
law,

law, it may bee demanded how the same differs from the Conscience vnregenerate?

I answer, they differ first in the binding power: the vnregenerate onely by the law, as a Naturalist, but not by the Gospell; for it hath no power nor command o-uer his conscience to work in him obedience, by reason, First, of their strong corruptions not abated. Secondly, for want of the spirit of illumination with sanctification. Thirdly, the vneffectuallnesse of the Gospell in them, and lastly, because they doe conceit the Gospell a law of liberty, not requiring obedience at all. But the Conscience of the Regenerate is bound both

both by the law and Gospell to obedience. Secondly they differ in excusing, and witnessing for one. The vnregenerate mans Conscience, though neuer so morally honest, cannot excuse him, nor witnesse his righteousness before God. Rom. 3. 19. 23. But the regenerate Conscience will, by vertue of the Gospell. The vnregenerate Conscience cannot witnesse for the vnregenerate any one of these three things, that he liueth in new obedience to God, by Christ liuing in him, as the regenerate conscience will. Gal. 2. 20. That he hath the Spirit of adoption, as the regenerate conscience doth with the aid of Gods spirit. Rom. 8. 15.

And

And that, if he doe fearefully fall, yet he loueth the Lord; as the regenerate Conscience in *Peter* will do, after true and heartie repentance. Thirdly, they differ in accusing. The vn-regenerate Conscience in accusing may driue the vn-regenerat from the meanes of saluation, as it did the Pharisies, make some tremble, as a *Felix*, but not reforme them, it fills them with legall sorrow, as a *Iudas* to repent, but not with Euangelical. But now the conscience of the regenerate accusing neuer driueth them from the meanes, the ministry of the word, but it worketh reformation, a godly sorrow in them as it did in *Dauid*, and also in *Peter*,

Ioh. 21. 15.

Ioh. 8. 9.

Acts 24.

2. Sam. 12.
24.

Peter, Mat. 27. and in the prodigall sonne, Luk. 15. And thus much for the regenerate Conscience; now follow the many differences thereof, as the tender Conscience, the wounded Conscience, the quiet conscience, the vpright, the pure, the iustifying, and confident Conscience.

CHAP. 44.

Of the tender Conscience.

THe tender conscience is the passible conscience easily touched with the least sin, in thought, word, and deed, as well in omission, as commission.

Section 1.

In whom it is.

THIS is the Conscience of a *David*, whose heart smote him in cutting off but the lappe of *Sauls* garment. This is the Conscience of a soft hearted *Iosias*, which will tremble and melt at the word. This is the Conscience of such as be easie to be intreated, endued with wisdom from above; gentle and mercifull; This is the Conscience of all such as haue bin wounded in spirit, such as haue felt the smart for sin, anguish of heart, and the burthen of Gods displeasure by former follies.

Section 2.

Of the effects hereof.

THIS tender conscience, so rarely to be found in these our daies, hath singular effects; First, it makes a man humble in his owne eyes; willing rather to condemne himselfe for euery sinne, then to excuse, colour, or defend any sin. Secondly, it makes a man watchfull; for it hath a quick sight and diligently attendeth vnto the rule, carefully thereby to guide all his actions. It is like the beasts in Reu. 4. full of eyes before, to preuent sinne, behind, to recall our selues, if any sinne hath of infirmity

mity beene committed. Thirdly, it makes a man fearefull to offend, and therefore moues him to auoid the very appearance of euill, and to flie the occasions of sinning, as *Ioseph* did, who would not be in the roome with his Mistressse. Fourthly, It makes him vpon this feare to walke precisely, not doing any thing but vpon a diligent inquisition; it will not permit a man to fall vpon a businesse rashly, at an hazzard. This causeth a man to be nice in that, which other make a iest of; This tenderneffe made *Daniel* to refuse to eate of the Kings meat, to pray three times a day, when it indangered his life. This

1. Thes. 5.
22.

ἀκριβῶς.
Eph. 5. 15.
Mat. 2. 8.

Dan. 1. 6.

2. Sam. 23.
16.

Ier. 35. 14.

Ester 3. 2.

2. Mach. 6.

1. Cor. 8. 13

made *David*, that he would not drink of the water of the wel of *Bethlehem*: this made the sons of *Ionadab* to dwel in Tents, and to drink no wine: this made *Mordecai* not to bow his knee to *Haman*; *Naboth* not to sell to *Ahab* his Garden, and old *Eleazer* not to dissemble the eating of a little swines flesh. Fifthly, this will make a man carefull to auoid offence in things questionable, whether good or ill, if it be in a mans own power to doe, or leaue vndone at his owne pleasure. Sixthly, this will make a *Paul* auoid offence in things indifferent, not to eate flesh all his life, rather then scandalize an other. Seuenthly, it makes a man peace-

peaceable, easily to be intricated, to heare wholesome counsell, & reproofes, and to be glad to bee prevented in euill, as *David* was, when *Abigail* met him. Lastly it makes him liue like a *Zachary* and an *Elizabeth*, and as *Paul* exhorteth, blamelesly, and harmelesly, among others.

Luk. 12

Phil. 2.15.

Section 3.

Meanes to get and keepe it.

THis rare and most singular blessing of God may, through the Lords grace and helpe, be gotten, First, by daily encreasing our knowledge in euery

O 3. parti-

particular duty distinctly : Secondly, by continually remembering what wee are to doe. Thirdly, by examining euery day before we take our rest, wherein we haue failed in any duty, not onely for substance, but also for circumstance ; Fourthly, by not letting slip any of our faults, nor sleightly passing them by till wee feelee sorrow of heart for them, and till we find in vs a holy resolution to amend the same.

Thus shall we come in time vnto a tender conscience; now as thus we may get it, so by the same means and practise we may keepe it. Here these foure questions may fitly be propounded.

Seeti-

Section 4.

Of the first question.

WHether a tender Conscience may not sometime be overbusie with a man; and in something scrupulously trouble him?

Ans. Yes verily, and that first, through feare of sinning vpon iealousie and suspicion, not knowing Christian libertie in things indifferent. Rom. 14. 1. Secondly, through doubtfull disputations, & none able, at the present, to determine and decide the question: of which disputes the Apostle in that fourteenth of the Romanes forwarneth. Thirdly, through false teachers,

O 4 chers,

chers, seeking to entangle, to insnare, and beguile simple soules and tender hearts. These brought the Galathians to the obseruing of daies, and moneths, and times, and yeeres, Gal. 4. 10. being tenderly affected at the first to the truth, Vers. 15. These, it may seeme, sought by vaine Phylosophy and Traditions to trouble the Colossians with superstition in worshipping Angels, in a will-worship, with touch not, taste not, handle not, after the commandements of men, Col. 2. Fourthly, through weakenesse of iudgement to see and discern betweene things lawfull and vnlawfull, lawfull and conuenient: which diffe-

differences not well obserued, the tender conscience is troubled with some scrupulousnesse.

Section 5.

Of the second question.

WHat difference there is betweene tendernes of Conscience, and scrupulositie of Conscience.

Ans. Betweene these two there is great difference in many things.

1. In the causes; for tendernes is wrought by the grace of Gods Spirit, thorough the binding power of Gods Word. Scrupulositie ariseth vpon an ouer-inquisitiuenesse of naturall

wit, inuventing of vnnecessary questions, and busily putting troublesome cases to intangle conscience. The tender Conscience is from a settled mind vpon truths soberly receiued, and vpon mature deliberation: Scrupulositie is from ficklenesse of spirit vpon various conceptions of a mans owne braine ouer-hastily approued, or vpon other mens opinions rashly beleened and settled.

2. They differ in the subiect matter about which they are exercised. A tender Conscience, if it bee troubled, it is about necessary duties to God or Man, or concerning themselves. Scrupulositie is busied about trifles, vnnecessarie mat-

matters, and more concerning others then themselves. The tender Conscience, if it be vnquiet, it is by reason of some faire probabilities conceiued in the vnderstanding, and the case very disputable. Scrupulositie is disquieted by coniectures, loose imaginations, bare opinions of others, & in matters which might easily bee decided. The tender Conscience keepes within the bounds of a mans owne Calling, and seeth that all bee right there. Scrupulositie is ranging abroad, makes a busie body, and an Intermedler without warrant; while much is amisse at home.

3. They differ in their concomitants. Tender
ness

nesse of Conscience is cuer accompanied with humilitie, meekenesse, peaceablenesse, with sinceritie, and with charity towards their opposites. Scrupulosity is high-minded, fierce, impatient at opposition, wanting loue to Opposites, and is often tainted with hypocrisie.

4. They differ in their effects; for the tender Conscience makes a man to loue peace, to auoide vaine disputations, and casting forth vnneccessary doubts, it hateth also singularity, and cannot abide to be censorious. Scrupulositie is contentious, factious; it is fed with disputes; it delighteth in doubtfull cases, affecteth singularity, is trou-

troublesome, and ouer-censorious.

5. They differ in the end: a tender conscience aimeth at the pleasing of God, Rom. 14. 6. and quiet living with others, as much as is possible, in holinesse; being euer loth to trouble others, or to be troublesome to it selfe. Scrupulositie seeketh it owne satisfaction, and applieth it selfe to side with others to make a faction. Thus they differ.

Heb. 12. 14

Section 6.

Of the third Question.

How the tender Conscience may be preserved against scrupulositie?

Ans.

Ans. To preuent this scrupulositie, first, auoide the causes of a scrupulous Conscience, of which before in the 35. Chapter, and also in answer to the first of these questions in this Chapter, Sect. 4. Secondly, labour to haue the vnderstanding exercised to discerne both good and euill, and to approue by knowledge the things that are different. Thirdly, cleaue close to resolued cases, and be not carried away with euery winde of doctrine. So shalt thou preuent this scrupulositie.

Heb. 5. 14.

Phi'. 1. 9.
10.

Eph. 4. 14.

Secti-

Section 7.

Of the fourth question.

B*ut if a tender Conscience have a scruple, how may it be freed from it?*

Ans. 1. Use the remedies before prescribed to cure the scrupulous Conscience; Chap. 35. Sect. 4. Secondly, let not any scruple settle it selfe in the tender Conscience, but goe forthwith to some godly and learned Divine, that can and will remoue it. Thirdly, in seeking resolution, object freely, but so as there be an honest desire to receiue satisfaction of Conscience. Fourthly, meditate afterwards much, and

and more of the answers giuen, then still how to inuent more obiections ; and beware of cauilling against the answers, but rather presse Conscience daily with them, and vse them as weapons against such scruples arising, and against other which seeke to vphold the scruple. And thus much of the tender Conscience.

CHAP. 45.

Of the wounded Conscience.

THis wounded Conscience is that affliction of spirit which man cannot beare, Prou. 18. 14.

This may happen to
good

good and holy men, as to a *Iob*, Chap. 6. 4. in whom the arrowes of the Almighty stucke, the poyson wherof dranke vp his spirit, and the terrours of God set themselves in array against him. It may befall a *David*, as we may reade in *Psal.* 38. 1. 5. and 102. 1. 10. and 88. 7. 15.

Section 1.

Of the Causes.

THIS wound of Conscience ariseth of sinne against Conscience, 1. Cor. 8. 12. such was *Dauids* great sinnes of adultery and murder: or for breach of some vow solemnely made, which God will require, Deut.

2. Sam. 12.
Psal. 51.

Deut.23.21. Eccles.5.4.5.6. or for breach of a faithfull promise made in matter of moment to another. Of great affliction of Conscience, for both these, home examples may bee brought both of men and women, and the wound hardly cured. The remembrance of sinnes past, in youth committed, in time of great affliction may cause trouble; *Iob*, Chap. 13.26. The Law powerfully enforced and applyed, without meditation of the Gospel, may cause this affliction vpon lesser sinnes committed, then those condemned by the letter of the Law, especially if the Conscience be tender, euen for inward thoughts
of

of heart, conceiued to be a mans owne, when they bee but meere suggestions, and Satanicall blasphemies, as may be seene in that wounded spirit, and most lamentably distressed soule here not farre from vs in this Countrie.

Section 2.

Of the short continuance of this wound in some.

THIS Soules sicknesse, greater then any bodily sicknesse, hath not a like continuance in all. In some it is but for a while, in *Peter* short; after he went out and wept bitterly, hee could speake comfortably to Christ,

Pro. 18. 14.

Act. 9. 9. 17
18.

Christ, after his resurrection, of his loue to him. *Dauid* had a bitter conflict after *Nathan* had reproofed him, and the Childe stricken with sicknesse; so for numbring the people, after *Gad* had done the Lords message to him: but he recovered in short space. *Paul*, who was called *Saul*, lay in affliction of spirit three dayes; but after *Ananias* came to him, he was refreshed and comforted.

2. Cor. 2. 7.

Thus it pleaseth God to deale with some, lest they should be swallowed vp of too much sorrow. And those, which he thus sheweth mercy vnto, are such as haue sinned, and greatly transgressed in some odious sinne, as adultery, murder,

ther, wilfull periury, incest,
 or bloodily persecuting
 Gods people, which are
 vast sinnes deadlily woun-
 ding the Conscience. They
 are such as thorowly and
 deeply can, and doe lay to
 heart their sinnes, with pas-
 sionate apprehension of
 Gods wrath, being quick-
 ly, and in a short space, at
 the depth of sorrow, and
 neere the gulph of de-
 spaire. Therefore God will
 not suffer such long to con-
 tinue so, that they perish
 not: for God is gracious,
 and of great compassion, a-
 boundant in goodnesse, and
 ready to forgiue.

Exo. 34. 6.

Ps. 86. 5.

Ioc. 2. 13.

Secti-

Section 3.

Of the long continuance in this wound.

AS God speedily easeth some, so he lets other, who haue not fallen so fearefully, nor apprehend in so violent a manner their offences (though they bee made sad, and also be much perplexed with sorrow and grieve for sinne) to lie longer vnder it. And it happeneth thus vnto these:

I. Sometime from Gods restraining of his comfort for causes best knowne to himselfe; yet let these cry to God, and beg of him, as *David* did, to say vnto their soule, I am thy saluation.

Pfal. 35.3.

2. Sa-

2. Satans working what hee can to make them despaire, by casting into them impure and blasphemous thoughts, and seeking to perswadethem, that these are not his, but the filth of their hearts, and malice against God; by telling them, that they haue sinned the sinne against the holy Ghost: by aggrauating their sinnes, endeavouring thereby to perswade them, that their sinnes are hainous in Gods sight, though hid from man; and therefore God hath left them, heareth them not, helps them not; because of the greatnesse of their sinnes. These, and other false suggestions hee troubles them with; with which

which they should not be troubled, because the Diuell is a lyar, and euer a deceiuer.

2 Cor. 2.7.
8.11.

3. This affliction sometime continueth longer, for want of timely comfort from such as should afford him comfort. Therefore the Apostle had great care of this, lest the man, which had committed so foule a fact, should haue been swallowed vp of too much sorrow because the Church failed to shew him grace and fauour. Hee therefore perswades them to forgiue him, and to comfort him, lest Satan should get advantage: of whose deuises, in this case, Gods Ministers, & Gods faithfull people should not be ignorant.

4. This

4. This continuance is in part from the party afflicted, and that many waies. First, through ignorance and errour of iudgement in their owne spirituall estate with God, falsely supposing themselves to bee worse then they are, because of their often *failings*, as if *Paul* failed not in that which he would haue done: because of their *falls*, as if excellent men had neuer fallen, not a *Noah*, *Lot*, *Moses*, *Aaron*, *David*, *Peter*, and others, Because the *affliction* continueth and they not deliuered, as if *David* neuer said, shall I neuer be remembred; and why castest thou off my soule? Let the *Psalmes* quoted in the margin bee read, and see how he held
P him-

Rom. 7. 19

Ps. 13. &
 77. 7. 8. 9.
 & 88. 14.
 15. 16.

Psal. 22. 1.

himselfe as almost a forsaken man, who also cried out, my God, my God, why hast thou forsaken mee.

Mark. 9.

2. Through the weaknesse of their faith during the affliction, not being able to apply the promises so comfortably, as they should: when yet, in this state, they should remember what the Father of the Child said, Lord I beleue help my vnbeliefe, & found acceptance with Christ; they should say with *David*, why art thou disquieted, O my soule, trust in God.

Psal. 42. 5.

3. Through their false censure vpon themselves, as, that they want graces, because they be weake in them, or that they feele them

them not to worke so liuely, as formerly they haue felt them, or now perceiue them to bee in others: or that their graces, which they haue, are not true, but shadowes, and the counterfeit of graces, or that they are hard hearted, that they cannot repent vnfaignedly, but are full of hipocrisie. But this false and too base esteeme of themselves must they lay aside, and consider, First, that they shew too much vnthankfulnessse to God for that which they haue; when it becommeth the vpright to be thankfull; Secondly, that they sinne in belying themselves. Thirdly, that they take parte with Satan against their owne soules:

for this is that which hee doth strive for, to make them to condemne themselves, thus falsely to bring them to despaire, and therefore should they not thus vntruly be accusers of themselves, and bee their owne enemies.

See the removing of these in the booke intituled, The Christians daily walk in holy security and peace: 2. part, from pag. 59. to 174.

4. They continue thus through manifold false feares, as that God will not pardon thē that God loves them not, that they are cast-awaies, that it is too late to repent, that if they could repent, it would be held hipocrisie, and so to no purpose, that their case is worse then any mans, and many such like.

5. Their replies which they make against offered comforts to preuent their
owne

owne peace and deliuerance, of which, and how to answer them, see the fore-named booke, and the first volume of Master *Perkins*, touching consolations to a troubled Conscience.

Fol. 409.

6. And lastly, is their ignorance of the true remedies, or inability to apply thsm rightly.

Section 4.

Of the effects of Conscience afflicted.

THe sorrowfull effects of a wounded spirit are not a few, as a deiection of spirit without cheerefulnesse in religious exercises, as in hearing the word, praying,

receiuing the Sacrament, Christian conference and the like. Terroures and feare beset them sometime, and they are troubled with terrifying dreames; sorrow of heart also oppresseth their spirits. Hence is it that they neglect their callings, lay aside the duties therof, are carelesse of their verie necessarie worldly businesse, and much addicted to solitarinesse, and to sit musing in a dump. Their soule is vexed, and finds no rest: *Dauids* soule was troubled within him, hee was full of grieve & sighes, wearied with groanes, and washed his couch with teares. This was it that made *Peter* to goe out, and weepe bitterly. This weake-

Psal. 6. 3. 6.
 & 31. 10.

Matth. 27.

weakeneth the bodie: yea
David telleth vs, that his
 strength failed him, and his
 bones were consumed by
 reason of his sinne; for a
 broken spirit dryeth the
 bones. It will make a man
 weary of his life, and to vt-
 ter sometimes very vncom-
 fortable words, such as
 these, will the Lord cast off
 for euer? will he be fauou-
 rable no more? Is his mer-
 cy cleane gone for euer?
 Doth his promise faile for
 euermore? Hath God for-
 got to bee gracious? and
 hath he in anger shut vp his
 tender mercies? Yea, hee
 will cry out, My God, my
 God, why hast thou forsa-
 ken mee!

These & other such like
 bee the lamentable effects

Ps. 31. 10.

Pro. 17. 22.

Psal. 77. 7.
8. 9.

Psal. 22. 1.

of the wounded soule : and therefore let vs beware of wounding it ; and if it be wounded labour the curing of it. Now for the curing of it, note two things, the preparatiues and the Remedic.

Section 5.

Of the preparatiues to the curing of the wound.

THere are excellent preparatiues which help to make way to the remedy, and they be these.

1. Resist the Diuell and that in three things, neuer dispute with him, beleeue him in nothing hee saith, and cast backe his secret blasphem-

blasphemous suggestions
vpon himselfe, when hee
would make them thine:
thus resisting he will flie
from thee.

James 4.

2. Beware of all cause-
lesse feares, and groundlesse
suspensions of Gods fauour
and loue.

3. Do not deny Gods
graces in thee, extenuate
them not, nor vnderalue
any of his gifts, whereby
thou shouldest fallely mi-
stake thy selfe, and iudge of
thy selfe worse, then thou
hast cause to do.

4. Know and beleeue,
that it is not sinning, but
the not repenting of sinne
that damneth man. For
the best haue sinned:
and note also a diffe-
rence betweene the rege-

nerate and vnregenerate in sinning: for in the one the man sinneth; in the other, it is not hee that doth it, but sinne that dwelleth in him. Rom. 7. 20.

5. Vnderstand that weaknesse and imperfection of graces and heauenly gifts makes not a nullity therof, not that therefore they are not true graces in them.

6. Conceiue thus much that the least degree and measure of Gods graces, are true graces, are a testimonie of Gods good fauour, and aduanceth a man aboue his naturall condition and state.

7. Take heed of making sense and feeling the Iudge of thy spirituall estate with God, whilst thou art in affliction

Cant. 3.1.
& 9.6.

fiction of Conscience, and in perplexity of spirit : for the Spouse may seeke her beloued, and not find him for a while; hee may withdraw himselfe for a space, and not bee found, nor answer. And consider withall, that it is one thing to haue graces, and an other to feele them liuelie at the present. Graces in their working are sometimes weak, it ebbes, and flowes; waxeth & waineth; is more strong & liuely at one time, and lesse at an other: so that a good Christian prayeth not, beleeues not, heares not, ioyeth not, loueth not goodnesse nor good men euer alike. For he that saith he is alwaies the same in all holy duties did neuer any
such

such duty well, and much deceiueth himselfe.

8. Thou must know a comfortable lesson, which is this, that a Christian mans obedience to the law is not legall now, but Euangelicall, performed vnder the Couenant of grace, and not from the Couenant of of works, which lieth not vpon any in Iesus Christ.

9. When any comfortlesse or desperate thoughts molest thee, checke thy selfe with *Dauid*, and say, It is my infirmity, I will remember the yeeres of the right hand of the most Highest: call to mind thy former comforts, thy foretaste of Gods fauour, and experience of his loue, and meditate and stay on that.

10. And

10. And lastly, in what anguish soeuer thou be, yet cease not, neglect not to pray, to cry and call, to cast vp ejaculations from thy heart vnto God: for *Dauid* sought God, when his soule was without comfort, yea, in the sorrowes of death, and paines of Hell, euen then he prayed and said, O Lord, I beseech thee, deliuer my soule. By these preparatiues the Medicine for the soule will worke.

Psal. 77.2.

Psal. 116.4.

Secti-

Section 6.

*Of the foveraigne ſalue to cure
the wound.*

THe afflicted and ſicke
Patient hauing receiued
theſe ten preparatiues, the
Medicine will worke well.
In the miniſtring whereof
note, firſt, what it is; ſe-
condly, who muſt admini-
ſter the Phyſicke; thirdly,
what is the instrumentall
meanes for it; fourthly,
after the receipt, what bee
the Cordials for comfort.

The remedy for curing
fully the wound is onely
one, and that is the ſauing
knowledge of Ieſus Chriſt
with faith in him. For if
wee bee truly informed in
theſe

these things, first, what Christ is in his person; secondly, what hee was ordained to be for vs; thirdly, what here he hath done for vs; fourthly, what hee now doth for vs; and fifthly, what he will doe for vs hereafter, at his second comming: Then knowing, first, what wee by him are freed from; secondly, what wee are made by him; thirdly, what we haue here attained vnto by him; fourthly, and what in the end we shall be by him:

By the knowledge of all these things, distinctly marked and vnderstood, our faith will wholly rest vpon him, our Conscience will be greatly comforted, and all the obiections met with,

with, and fully answered, which may bee made by Satan, or by man himselfe, and so the wound perfectly cured.

Section 7.

By whom to be administred.

THe Physitian to administer the Medicine, is inward and outward. The inward and principal is Gods holy Spirit, who begets faith, confirmeth it, makes man to take hold on Christ, and giueth him spirituall comfort; this is hee that is called the Comforter; without whom no comfort spirituall; we must therefore pray for this holy

ly Spirit, because God hath promised him, Luk. 11. 13.

The outward, is Gods Minister, a *Nathan* to *David*, *Peter* and the other Apostles to the Jewes, *Paul* and *Sylas* to the Gaoler, *Huldah* to *Iosias*. For the Minister must be a faithfull Messenger from God, to whom God hath given ministeriall authority to bind and to loose. He must be learned in the Schoole of temptations, and know how to deliuer a word in season to the wearied soule. He must be one that vnder afflictions hath tasted of Gods comforts, so as he can tell to comfort others with those comforts wherewith he himselfe hath been comforted. Such
a one

2. Sam. 12.

Act. 2. 37.

38. & 16.

2. King. 22

Esay 50. 4.

2. Cor. 1. 4.

a one knowes how aptly to apply the salve to the wound, for the best working of it.

Section 8.

Of the instrumentall meanes.

THe meanes to be vsed in administring this spirituall physick, is onely the Gospell of Christ, from out of which all those former things touching Christ and our selues are to bee learned. For this is the power of God to saluation; this is the ministrati-
 on of the spirit and righteousnesse; this is it by which faith is wrought, and wee made to trust in the Lord Iesus.

Rom. 1. 16.

2. Cor. 3. 8. 9

Eph. 1. 13.

Iesus. And therefore to heale the wounded Conscience the Gospell must be well knowne.

Section 9.

*Of the Cordials to strengthen
the hearts sealed upon
Christ.*

FOR the better working of the heauenly and precious Potion, and for the comforting of the heart vpon the receipt more and more, these Cordials must be giuen, which are meditations full of consolation.

1. That we are not vnder the Law, but vnder Grace; we are in the covenant of Grace.

Rom. 6. 14

2. That

Heb. 6.18.

Heb. 9.12.

2. That this couenant is confirmed to euery true Christian by an oath, and sealed by the pretious blood of Iesus Christ.

Heb. 8. 10.

Heb. 10.17

3. That parte of this couenant is, that Gods law should be written in our hearts, to make vs affect it, and in our minds, to cause vs to vnderstand it, and that God will remember our sinnes and iniquities no more.

Mat. 11.28

4. That Iesus Christ, vpon this his Fathers couenant and promise, inuiteth all that trauell, and are heauy laden, promising to refresh them.

1. Ioh. 3.23

5. That now wee may boldly goe to him, belceue in him, not thinke it presumption to take hold of him

him, for wee are commanded to beleue in him, in whom God is euer well pleased.

Mat. 3. 17.

6. That God in Christ is become our Father, full of compassion to pittie vs, gracious to heare our requests, long-suffring to forbear vs, and plentiful in mercy to pardon, and plentiful in truth, to keep with vs what he hath promised: Hee will not the death of a sinner, but rather that hee should liue. If wee confesse our sinnes, wee are bound to beleue them pardoned, as he is faithfull and iust, who hath promised to forgie them. Hee will looke vpon the humble & poore in spirit, the contrite heart, and one that trembles at his

Ps. 86. 15.

Ezech. 33. 11.

1. Ioh. 1. 9.

Esay 66. 2. & 57. 15.

Psal. 137.

his word will hee dwell
with, and will not despise
such a one.

7. And lastly, medi-
tate vpon the holy sacra-
ment; and vse it often; for
great comfort may an af-
flicted spirit reape thereby,
if men did well know how
to vse it aright.

Section 10.

*How to keepe vs from the
wound of Conscience.*

IT is not enough to bee
healed, but when wee are
sound so to keepe vs. It is
here then fit to know how
wee may keepe our Con-
science from wounding.
And this is to keepe our
selues

selues from sinne; for this onely wounds it. Now to doe this,

1. Make Gods word euer the rule of all our actions; and enquire from it, what warrant for the matter, for the manner, for the end, how conuenient and seasonable, and how lawfull for thee. Then in doing see and obserue the agreement touching these things with the rule;

2. Bridle will and affections, and keepe them euer vnder reason, and this vnder religion.

3. Hearken to the dictate of Conscience, and take heed of sinning against the light thereof.

4. Make not light of any sinne, the verie least sin, sceme

seeme it neuer so little in thine owne, or in the eyes of other men: for the not auoiding little sinnes, is to make way for greater transgressions. And heere note fīue things not to bee carelesse of the least sinne. First, that Gods wisdome is in the Law forbidding that sinne. Secondly, that God hath power to maintaine his Law. Thirdly, that hee is iust to punish the contempt of his wisdome and power. Fourthly, that not the least sin can bee redeemed but by the precious bloud of Christ. Lastly, that little sinnes, in mans conceit haue been most seuerely punished, as *Lots* wife for looking back, *Vzzab* for touching the Arke ;

Arke; all mankind for *Adams* eating of the forbidden fruit.

5. Be very willing and glad to be prevented in sin, by check of Conscience, by reproofe of thy Teacher, by Christian admonition, by any crosse in the way, and by others example. And if thou beest overtaken, ly not in it, return speedily, and aske heartily forgiveness. Thus shalt thou preserve thy Conscience from any deadly wound.

Q U E S T I O N S. C H A P.

CHAP. 46.

Of the difference betwene the wounded Conscience and the desperate Conscience.

SEing the effects of a wounded spirit in the regenerate are very lamentable, and that such a one may vtter desperate speeches, yea more, sometime become so weary of life, as he or shee may seek their owne death: it may be asked how the desperate and this do differ?

I answered, that the difference is much betweene them in many respects.

1. Of the parties, the afflicted Conscience may befall a *David*, and is the Con-

Conscience of the regenerate, though it afflict them sore: but the desperate Conscience happeneth to a *Saul*, a *Iudas*: either to men lewdly vicious, or deeplic hipocrites.

2. They differ in the causes; The desperate conscience is from Gods iustice to punish the wicked; the other is a fatherly chastisement of God, and for triall. The desperate conscience ariseth from apprehension of Gods fierce anger and wrath for sinne, for feare of vengeance, from losse, from outward crosses, shame, and reproach among men; The other is most from the consideration of sinne, and want of grace, of which things they

most complaine ; and more bewaile these, then grieve or fret at crosse, shame, disgrace, or terrified ; with apprehension of Gods heavy indignation, desperately as others be.

3. They differ in the manner of working, the desperate is very violent, condemning, damning, and making a man to give way wholly to the terrors thereof, and to the suggestions of Satan ; for they are wholly vnder the power of the Law ; they haue no part in the saving power of the Gospell ; neither haue they any assistance from God, Iob 8.20.

The other is very troublesome, but not so violent, but reproveth, argueth,

eth, convinceth, and murmureth euer against man, but yet is hee not wholly giuen ouer to the terroure thereof, nor to Satans malicious suggestions. Because they are not vnder the Law, but vnder Grace, their graces also do worke as their faith and hope, though but weakely for the present; and God doth not vtterly forsake them, Iob 8.20. neither doth hee suffer them to be tempted aboue that which they are able to beare, 1. Cor. 10. 13.

4. They differ in some effects: the desperate conscience makes man to seeke ease, and to get freed from the torture here, if he may; not to change his former

euill life, but to liue quietly, as before, in his vaine course of his conuerſation, vexed to haue in this world a Hell, of which hee is regardleſſe till after death.

But the wounded ſoule ſeeketh deliuerance, not to follow the world for profits, or pleasures, but with a reſolution to walke more carefully in holy duties, and to haue his heart ſet at liberty, to runne more chearefully the way of Gods Commandements.

5. They differ in the remedies vſed to cure the griefe. The deſperate conſcience driues men to vaine company, fooliſh paſtimes, wanton delights, or to thruſt them into worldly buſineſſe.

businesse, or to seeke help of ill instruments, Witches, Wizards, as *Saul* did; or to goe to their companions in sinne, as *Iudas* did, but without comfort.

The afflicted spirit is not woued to any of these, but flyeth from them, and hateth them; it finds no rest by worldly vaine, and fleshly meanes: it therefore seekes spirituall meanes, godly mens aduise, Christian conference, and labours continually with earnest desire to feele comfort in a fauourable acceptance with God, through faith in Iesus Christ.

6. And lastly they differ in the end, the desperate Conscience workes mans destruction, & makes

Q 4

some

1. Sam. 25.
37.

some to kill themselves, or to die with damnation vpon themselves in their own mouthes; or else suddenly with terrour haue their hearts die within them, and become as a stone, like *Nabal*.

Psa. 37. 37.

But the godly, afflicted in conscience, attaineth to a more happy end, and that is peace after much and long conflict, as examples haue shewed.

CHAP. 47.

Of the difference betweene the afflicted Conscience, and the passion of Melancholy.

IT is the fashion of vaine men to iudge the wound
of

of Conscience, Melancholy, because they are altogether ignorant of the one, and not so of the other; according to their naturall knowledge therefore they fondly iudge of a spirituall malady. And for that they may sometime meet together, to the greater grieve of the afflicted spirit, and not discerning the one from the other, they rashly iudge all to be onely a fit of Melancholy, when as they differ much.

For first, the Melancholike humour workes a sad pensiuenesse in such, as bee neuer troubled about cases of Conscience, nor euer grieved for sinne, or failing in religious duties: but the wound of Conscience

workes heauineffe of heart
for these things :

2. Melancholy filleth
the head often with vaine^d
fantasies and imaginations
of such things, as if the par-
ties had lost their wits and
vnderstandings, the con-
ceits being to others so e-
uidently false and foolish.
But he that is wounded in
spirit, loseth not his right
apprehension of the iust
cause of sorrow, neither is
he so mistaken in his ima-
gination as the other be.

3. Melancholike passi-
ons arise from naturall cau-
ses in the body ; the other
from the sight of sinne in
the soule.

4. This may bee some-
what discerned by bodily
completion, so cannot the
other :

other: for affliction of conscience may befall such, whose complexion is sanguine, as *Dauids* was, as by his description may appeare, and by his delight in Musicke.

1. Sam. 16.
12. & 17.
42.

5. The meere melancholike person griueth not for Gods dishonour, for other mens rebellions against God, and because men keepe not Gods Law; hee is not touched with these things, as a *David* was, and afflicted soules be for their owne sins, which moueth them to inourne and lament for others.

6. The melancholy is cured by physicke, as being a bodily disease: but so is not the wound of spirit.

7. The melancholike
cured

cured and amended, is not ioyous in the Lord, speaks not of spirituall comforts, and peace obtained with God by faith, nor delighteth in the company of the godly, nor in any holy conference with them, nor seekes after spirituall meanes, nor finds comfort in meditation, hearing and reading of Gods Word, often praying, and many ejaculations vnto God : but the afflicted in Conscience cured, takes delight in these things, and doth expresse much ioy herein, euen to the reioycing of the hearts of the pious, and religiously-minded.

Lastly, the melancholike humour is neuer so cured, but the parties of that complexion

plection will easily bee overtaken therewith, either vpon no occasion, or vpon light crosses of the world, and discontentments, and so bee cast into a sudden dumpishnesse, without being able to render a sound reason thereof. But men of wounded conscience once cured, and their peace obtained with God, they are neuer sad but for some new sinne, or being in company with such as grieue thē by sinning; the worlds crosses may trouble them; but finding inward peace, they are chearefull, or soone made chearefull by comfortable conference with religious people. The Melancholike humour and the wound of conscience doe

doe very much differ one from the other, and require differing remedies, and differing Phisicians to cure the same.

CHAP. 48.

Of the quiet good Conscience.

WE may see by that which hath before been deliuered in the 44. Chapter, that a good Conscience regenerated may bee yet sometimes troubled, which is as a disease for a time, till it be healed, and made a quiet Conscience. Which is the peaceable Conscience clearing, acquiting, and absolving, like Saint *Pauls*, who knew nothing

nothing by himselfe. This is the Conscience of an *Enoch* walking with God; of an *Abraham*, vpright in his walking before God; and of a *Zachary* and *Elizabeth*, liuing blamelesse in all the Commandements of God.

Section 1.

How come by.

THis peaceable Conscience is attained by hauing Iesus Christ, *Melchizedech* for our righteoufnesse, and our King of peace; for he it is, that giueth his rest and peace. Secondly, by iustifying faith, apprehending and applying

Heb. 7.2.

Mat. 11.28

Ioh. 14.27

Rom. 5. 1.

Heb. 10. 2.
18.

Ro. 14. 17.

Gal. 5. 22.

ing his righteousnesse, for
 so haue wee peace with
 God, which workes peace
 of Conscience. Thirdly,
 by assurance of pardon for
 sinne, through Iesus Christ:
 for what can then disquiet
 Conscience? *Dauids* Con-
 science was quiet after hee
 had obtained pardon; and
 where there is remission,
 there is no more sacrifice
 for sinne, nor conscience of
 sinne to vex and trouble
 the penitent. Fourthly, by
 being a lively member, and
 subiect of the Kingdome
 of God, and of Christ: be-
 cause there is ioy and peace
 in the holy Ghost. Fifthly,
 by God Spirit, the fruit
 whereof, among other, is
 peace. Sixthly, by the exer-
 cise of praier, & making our
 requests

requests known vnto God,
so shall the peace of God
keepe our minds and harts
through Christ: and God
will be fauourable to vs;
and the light of his counte-
nance will afford vs peace;
so as we may then say with
David, Returne to thy rest,
O my soule, when we per-
ceiue that God hath heard
our prayers. Seuenthly, by
walking in the old way,
and good way; for such
shall find rest. Eighthly, by
the worke of righteous-
nesse, which is peace, and
the effect, quietnesse and
assurance for euer, *Esay* 32.

Phil. 4. 6. 7.

Iob 33. 26.

Ps. 116. 4. 7

Ier. 6. 16.

Section 2.

*Of the effects of it, and how to
keepe it.*

2. Cor. 1. 12

THe quiet Conscience is a continuall Feast; it comforts vs in going to God, & it makes vs chearefull in holy duties, and in performing the duties of our Calling, and therein to reioyce. Therefore must we take care to keepe it, which is by auoiding all sinne (for that onely disquiets it) and by seeking rest and comfort euer in Iesus Christ his righteousnesse; we liuing in all holy obedience, to the adorning of our Christian profession.

Seeti.

Section 3.

*Of the difference of this good
quiet Conscience, from the
euill quiet Conscience.*

IT shall not bee imperti-
nent here to set downe
how these two may be dis-
cerned one from the other,
lest men deceiue them-
selues.

The euil quiet Cōscience
ariseeth of ignorance and
presumption of Gods mer-
cy in Christ. It commeth
through custom of sinning,
by an impenitent hard hart;
often vpon worldly pro-
sperity, earthly content-
ment in pleasures, profits,
and preferments; but chie-
fly for want of searching
their

their waies; for a man of an ill Conscience dares not make a diligent search into his soule touching his estate betweene God and him, because hee hath not an acquittance to shew for his discharge.

But the quiet good conscience ariseth vpon sound knowledge, from assurance of Gods fauour through Christ, the soule being adorned with graces, and the life of the man vertuous; it commeth through a thorow search of his wayes, and an acquittance obtained for a full discharge of all his debt vnto God. Other differences may bee collected out of the former Sections in this Chapter, and from the 23.
Chap.

Chapter, Section 3. and 4.
where is handled the still
and quiet ill Conscience.

Section 4.

*Whether this Conscience neuer
stirreth.*

Here it may be demanded,
*Whether this so quiet a
Conscience euer resteth quiet?*

Ans^w. It is quiet, but yet
so, as it will not faile to
performe it duty to him
whose it is, when hee is ei-
ther ready to fall, or hath
slipped a little out of the
way: but it doth it friend-
ly, as I may say; it flyeth
not furiously into the face
of the offender, as the ill
quiet Conscience will; but
louing-

louingly with a quiet
check seekes to preuent sin,
or to recall one backe for
sinne, and hauing obtained
the effect of reproofe, it
resteth, and is quiet; yea, it
comforteth, and encoura-
geth to well-doing, which
the other ill conscience
cannot, nor doth not.

CHAP. 49.

Of the vpright Consci- ence.

THe Conscience vp-
right is that which is
set right vp, not declining
this way or that way; not
carried to the right hand
nor to the left, but is kept
vpright.

I. From

1. From euery crooked rule that might leade it awry, which crooked rule is any other than Gods Word, betweene God and Conscience.

2. From euery crooked path, as the Psalmist speaketh; now euery crooked path or way is euery vnwarrantable action and aberration from the right rule.

Ps. 125.5.

3. From any halting betweene two opinions in matter of Religion, as betweene the true and false God, betweene the true and the superstitious worship; betweene Gods precepts and mans ordinances, and betweene Gods written Word, and feigned traditions.

4. From

4. From all by and sinister respects in obeying Gods will, and doing duties vnto men : or in auoiding sinne and euil.

This is the Conscience of vpright men, of such as haue honest intentions alwaies in their actions, the plaine hearted, and sincere minded.

Section 2.

How gotten.

THIS vpright Conscience is come by, First, by setting God before vs, as being euer in his sight and hee looking vpon vs : as Saint *Paul* did, who said, that hee had liued in all
good

good Conscience *before* God, and he indeuoured to keepe it towards God and man. For it cannot be, but hee that walketh before God, hauing him before his eyes, must needes be vpright; they are commanded together vnto *Abraham*. Secondly, by hauing the word of God for warrant in all our courses; for this will also make vs vpright, if Gods lawes and statutes be before vs, for thus came *Dauid* to be vpright. Neither can this be separated from the former; for he sets not God truly before him, that neglects his word, and casts that behind him.

Gen. 17. 1.

2. Sam. 22.

23. 24.

Section 3.

Of the effects.

Singular are the effects
which flow from this
vpright Conscience.

1. It makes a man in his
enterprizes euer to aske
counsell of God, and to en-
quire at the word of the
Lord: as *Ichosobab* did,
when *Ahab* would haue
him go into a warre with
him.

1. King. 22.

5.

Pro. 21. 29.

Psa. 119. 5.

2. It will make him di-
rect his steps according to
it, and make a *Dauid* to wish
that his waies were euer so
guided.

3. It will cause a man
to cast off all inward reser-
uations within himselfe,
and

and to resigne himselfe to the rule of the word wholly: and to say, not my will, O Lord, but thy will bee done.

4. It will not allow in a man partiall obedience, neither to straine at Gnats, and to swallow Camels, nor straine at Camels, great and foule and infamous euils, and swallow Gnats, lesser sinnes: for the lyp-right Conscience makes a mans throat so narrow, as he cannot swallow a Camel without choaking, nor the least Gnat without coughing.

5. It will not permit at any hand a man to looke a squint, two waies at once, in his obedience to Gods will: that is, so to the plea-

sing of God, as withall to please man: So to obey Gods precepts, as yet the same may stand with his profit, and with his owne preferment, or credit and esteeme with men.

Pse. 15. 2.

Isai. 30. 21.

1. King. 22.

14.

Iob. 33. 3.

Psal. 15. 2.

6. It will make man walke vprightly, not to turne this nor that way; and also to speak vprightly, as *Michaiab* would and did, and as did *Elibu*, and all that go to heauen should doe.

7. This keeps a man from playing the dissembler, the hypocrite, the time-seruer: to haue two faces vnder one hood, & within him a heart and a heart; to haue heart and tongue at oddes, speech & affection vntunable, outward gesture & inward thoughts vnlike, pretences

tences & intention to differ
it cannot possibly endure.

6. It can inable a man in di-
stres to pleade his vpright-
nes, as did *Iob* and *Hezekiab*.

Iob. 10. 7.
Isai. 38. 3.

Therefore let vs la-
bour to get and keepe this
Conscience: for God re-
quireth truth in the in-
ward parts. And the want
of this vpright Conscience
is the cause of all fraud,
cousenages, and villanies
committed any where in
all the world.

The meanes to get it, is
consideration of Gods all-
seeing eye, and the word
for the rule and warrant in
all our actions. Now the
same that begets it keepes
it, making a *Paul* to haue his
conuersation in all simpli-
city and godly sincerity

with cheerefulnesse.

CHAP. 50.

Of the pure Conscience.

Iob. 8. 6.

THIS is the Conscience which euer accompanieth vprightnesse, for he that hath the one hath also the other; he that is pure is vpright.

Of this pure Conscience the Apostle maketh mention, 1. Tim. 3. 9. 2. Tim. 1. 3. This is the conscience that cannot endure defilement.

Seeti-

Section I.

In whom it is, and how attained.

THis is the Conscience of such as be sanctified by Gods spirit; for the Spirit purifieth the soule; And faith purgeth the heart and conscience; taking hold of Christ by whose blood the Conscience is purged from dead workes. Moreover it becommeth pure by the puritie of the mind; the minds of the regenerate are pure; and therefore so is their Conscience: for vpon the defilement of the mind, the Conscience (saith the Apostle) is defiled. Lastly it is

R 4 pure

1. Pet. 1.

22.

Act. 15. 9.

Heb. 9. 14.

1. Pet. 3. 1.

1. Cor. 13. 11.

1. Tim. 1. 5.

1. Tim. 1. 5.

Tit. 1. 15.

Jam. 3. 17.

pure by the wisdom given of God, from above; for it being pure, and the light of the Conscience, it must also be pure.

Section 2.

Of the effects thereof.

THis sanctified, purged and pure Conscience worketh first, a detestation of all uncleanness: for it looketh to the rule with a pure mind, and the purity of wisdom from above, which rule forbids all filthiness of the flesh and spirit, all defilements and spots of the world; and all fleshly service & impurity in Religion. And therefore

Con-

1. Cor. 7. 1.

Jam. 1. 17.

Isai. 30. 22.

Iude vers.

23.

Conscience auoideth all such filth, and vncleane-nesse whatsoeuer.

Secondly, it stirres vp a man to purity, as the Rule commands it, and religion tieth vnto it. Hence is it, that from this pure Conscience men regenerate are called Pure; and because this puritie of it causeth them to flie all impurities in Religion and in conuersation (which other of defiled minds and Consciences make no matter of) they are reproached with the ignominious name of Puritans, the name of old Hereticks, called Catharists and Nouatians, whose heresie these so nick-named are farre from.

Ti. i. i. 5.
Psal. 18.
26.
Prou. 15.
26.

Section 3.

Of the signes of this pure Conscience.

NOW lest any bee deceived by presuming of this pure Conscience, as if they had it which haue it not, the word of God giueth vs euidence hereof, to know where it is. First, it holdeth the mystery of faith; for this is kept in a pure conscience. Secondly, it is accompanied with a pure heart. Thirdly, hee that hath it serues God purely, following the steps of holy forefathers. Fourthly and lastly, it is shewed by a pure life: for this must needs come from thence:

1. Tim. 3. 9
and. 1. 5.

Heb. 9. 14.

2. Tim. 1. 3.

thence: because if the word
be pure, the rule of it, Reli-
gion pure, the Gospel pure,
the heart pure, the mind
pure, Conscience pure,
then must needs the life be
pure, in living honestly, in
working righteousness,
and walking without gi-
uing offence.

Heb. 13.
18.

Prou. 21. 8.

Phil. 1. 10.

Section 4.

How to keepe it pure.

WHen the Consci-
ence becommeth
pure, it is to be kept pure;
which is by auoiding that
which may defile it, which
is sinne; for it is called fil-
thinesse, and Christ telleth
vs, that it defileth the man.

Iam. 1. 21.
Mat. 15.
18. 19.

We

We must labour for Gods spirit, faith, purity of mind, and for the wisdom which is from aboue, which maketh Conscience pure, and will so keep it.

CHAP. 50.

Of the iustifying Conscience.

THe last difference of the regenerate Conscience is the Conscience iustifying. This witnesseth our righteousness before God, euen that which the law requireth : and this it doth, not by the law but by the Gospell, in all those in whom it is the power of God to saluation, and are iustified by faith in Christ.

Section 1.

*How the Conscience comes to
iustifie.*

Q. *H*ere it may be asked
*how the Conscience by
the Gospell doth so iustifie a
man?*

Ans. First, The Gos-
pell commandeth to be-
leeue in Christ Iesus. 1. Ioh.
3. 23. Secondly, it teach-
eth first to reiect righteous-
nesse of workes by the law
in our owne persons: Rom.
3. 20. Phil. 3. 9. the Gospell
is vtterly against this. Se-
condly, it teacheth, and re-
uealeth not an other righ-
teousnesse, but ~~an~~ other
way to attaine it, which is
not by workes, but by faith
in

Rom. 10.
30. 31. 32.
and 3. 28.
2. Cor. 5.
21.
Rom. 4. 23.
24.

Eph. 1. 13.

in Christ; for the Gospell hath made known, that the righteousness of the law is in Christ, and that such as beleue in him, haue it imputed to them, and so become they righteous before God. Thirdly, what the Gospell commandeth and teacheth, that it maketh good, through the effectualnesse of the Spirit; and so bindeth Conscience to beleue and obey the same. If any professing the Gospell feele not this binding power, it is for that they remaine ignorant of it, or that their knowledge is not sanctified to them, or for that it is not pressed home to the Conscience.

Section

Section 2.

In what the iustifying Conscience doth stand: and how it differs from a iustifying faith.

Q. *H*ere it may be demanded wherein is this iustification of Conscience?

Ans. It stands in the witnessing of our faith in foure things. First, that we beleue what Christ Iesus is in himself, as the Eunuch did, Act. 8. 37. Secondly, that we beleue what he was made for vs that beleue in him, euen our wisdom, righteousness, sanctification, and redemption, the end of the law for righteousness to all that beleue

1. Cor. 1. 30

Rom. 10. 4.
30. and 3.
26.

Gal. 2.16.

Rom. 4.3.

5.23.24.

2. Cor. 5.

21.

1. Ioh. 3.10

beleeue, and our iustifier; Thirdly, that we doe beleeue to be iustified by him, and onely stand iust by his righteousness imputed without the workes of the Law. Fourthly, that we beleeue in thus beleeuing, that God for his Son Iesus Christs sake will, yea and doth account vs righteous before him. All these acts of faith it doth witnesse for vs vnto God: and this is the witnesse within vs.

Some may say, we haue often heard of a iustifying faith, but not so of a iustifying Conscience, and therefore desire to know the difference of them.

Ans^r. Iustifying faith is the instrumentall meanes by

by which we apply Christ to vs for our iustification: Iustifying Conscience is the witnessing of those forenamed acts of faith for vs vnto God. Faith is as one receiuing money and paying it to his creditour to acquit him of his debt; Conscience is a witnesse standing by, iustifying that payment by which he is freed from the debt.

Section 3.

Of the comfort which ariseth from this iustification of Conscience.

Singular is the consolation which a godly Christian reapeth by this Conscience

Rom. 8. 4.

Rom. 5. 10.

2. Cor. 5.
18.Ioh. 14.
30.Heb. 2. 14.
1. Ioh. 1. 7.
Mat. 1.

science for witnessing his faith in Iesus Christ, as before is shewed. For what benefit by Christ through faith is obtained in Gods mercie, in that this Conscience doth comfort vs; Now the benefit is manifold, First, It comforteth against the terrour of the law, for in Christ wee fulfill it. Secondly, against the feare of Gods iustice; for attonement is made, his wrath appeased, and he reconciled. Thirdly, against all Satans accusings; for Christ hath ouercome him for vs. Fourthly, against falls of infirmitie and sinning after we be in Christ: for Christs blood clenseth from all sinnes; He saues his people from their sins, and

and when they do sinne, he is their Aduocate with the Father, and their propitiation. Fifthly, against fainting vnder afflictions: for they are changed from punishments into chastisements, and from the signe of Gods anger, into the witnesse of his loue: for as many as he loueth, hee chastiseth, and scourgeth. Sixthly, against all sad sorrow because of our great imperfections, our too much ignorance, our vnrighteousnesse, our defect in holinesse, and the remainders of sinne and corruption in vs. For Iesus Christ is our purity, wisdom, righteousness, sanctification, and redemption. Seuenthly, against the feare

1. Ioh. 2. 1.

Heb. 12. 5.
6.1. Cor. 1.
30.

2. Tim. 1.
10. 1oh. 10.
28.

Rom. 8 1.
33. 34.

feare of death: for he hath ouercome death, abolished it, and giuen life and immortality. Lastly, against the dread of damnation, Hell, and destruction. For Christ hath freed and iustified vs, who can then condemne? Conscience, by witnessing our faith in Christ, affordeth vs consolation against the feare and dread of all these things. We must therefore labour for it by the meanes whereby it is attained, of which before; So must wee endeavour to keepe it when we haue it.

Seeti

Section 4.

*How to keepe this iustifying
Conscience.*

TO keepe this comfortable conscience, there are two things to be observed of vs ;

I. To take heed of such things as may ouerthrow it and make vs to lose it, and they chiefly are these three. First, to vphold a couenant of workes betweene God and vs his people professing the Gospell. Secondly, to maintaine iustification by workes, and not by faith without the workes of the Law. Thirdly, to lose our faith. For he that loseth his faith, loseth

1. Tim. 1.
19.

Gal. 3. 4.

Rom. 9. 30.
31. 32. and
10. 2.

Gal. 3. 13.
and 5. 4.

seth his good Conscience:
And whosoever doe hold a
couenant of workes, and
righteousnesse thereby are
in bondaged to the Law;
are fallen from grace pro-
pounded by the Gospell;
they cannot attaine to righ-
teousnesse; Christ profi-
teth them nothing; so re-
main they vnder the curse,
from which by Christ one-
ly they must be freed.
Therefore such cannot
haue this iustifying Con-
science, but by these means
doe lose it, because it wit-
nesseth it through faith of
the Gospell, and not by the
Law.

2. To keepe this Con-
science, as we must take
heed of that which may o-
uerthrow it, so must we be
carefull

carefull to maintaine and nourish that which will preserve it, and that is, by strengthening of our faith, by holding to the Covenant of Grace; by meditating vpon not onely the sufficiencie, but also vpon the efficacy of Christ his satisfaction, and merit of his obedience particularly for euery one of vs, beleeuing to be saued onely by him: by 2 considering of Gods faithfulness and truth in his gracious promises made to vs in Christ; and by the frequent vse of the Lords supper, in which our faith may be greatly strengthened, First, by beholding God the Father giuing Christ his Sonne. Secondly, by considering how

Ioh. 17.

how Christ offered himselfe. Thirdly, by both these to gather the infinite loue of both towards vs; Fourthly, by assuring our selues, first, that we may apply Christ particularly: secondly, that Christ is receiued into vs; for I am in them, saith hee. Thirdly, That we can no more lose Christ, then the elements which we haue receiued. Thus by the Sacrament may our faith bee strengthened, and so our iustifying Conscience preserved; which witnesseth onely so, as wee haue faith to beleeue; so as if faith faile, it faileth, if faith haue it work, then this Conscience hath it worke; and affordeth vs singular comfort betweene
God

God and vs. And thus much now at the length concerning a good Conscience and all the differences thereof; the generall fruit and benefit of all followes.

CHAP. 52.

Of the singular effect which ariseth from a good Conscience regenerate, quiet, vp-right, pure, and iustifying.

WHen man hath attained to a good Conscience regenerate, and that it be quiet, pure, vp-right, and witnessing our faith in the Lord Iesus, through the binding power of the Gospel, it worketh a holy and reuerent
S bold.

1. Ioh. 3.

21.

Eph. 3. 12.

Heb. 4. 16.

Ioh. 21. 17.

2. Tim. 4.

7.

Iob. 13. 15.

18. and 16.

19.

2. Cor. 5. 6.

8.

Psa. 44. 8.

Rom. 8. 33.

39.

boldnesse, with confidence to haue accessse vnto God, to make vs, euen after fearefull falls (being truly penitent) to appeale to God concerning our loue to him; to be assured of our saluation, to be comforted in great afflictions, being able to say, let him slay me, yet will I trust in him; I shall be iustified, for my record is in heauen, and witnesse on high; and lastly to desire to be dissolued and to be with Christ. For through this good Conscience so quiet, pure, and vp-right, our hearts are freed from feares, and we haue a holy glorying in the Lord, with giuing him thanks, and praise for our peace and attonement with God:

con-

concluding that nothing can separate vs from the loue of God which is in Christ Iesus. But here lest many bee deceiued, it shall not be amisse to shew a difference betweene this holy Confidence arising from Conscience, and fleshly presumption, of which in the Chapter following.

CHAP. 53.

Of the difference betweene confidence from a good Conscience, and presumption from a deceitfull heart.

THere be two rocks on which man split their Soules; the one is desperation

tion, which most feare, and fewest feele; the other presumption, which almost none dread, and yet by it most are tumbled into Hel, before they be aware: not one of tenne thousands shall we heare of despairing, but tenne thousands to one of them presuming, as the whole World in the daies of *Noah*, a whole City, yea many Cities, while one *Lot* feared, and the rest by presumption perished.

Now holy Confidence with a good Conscience preferueth from both, from the one, and from the other; so that a godly man shall neither despaire nor presume. Confidence is opposite to despaire, and there-

therefore need I not set out their differences; but confidence and presumption haue some semblances; and therefore it is fit they should be well discerned one from the other.

Section 1.

In whom they be, and their natures or properties.

THe one is in the regenerate, and is supernaturall, in one of a good Conscience, qualified with grace: The other in the vnregenerate; and is naturall in one of an ill Conscience, and without grace. Presumption takes all for granted without examination;

tion; and can giue no good reason of his state between God and him: but confidence from a good Conscience trusteth vpon sound triall, serious searching out of a mans standing, and is able to yeld sufficient reason of that Confidence: presumption giueth nature it swing, so doth not this holy confidence, but restrains it.

Section 3.

Of their differing causes.

PResumption is from self conceit, & wrought by Satan, who suggesteth perswasion of mercy, though men liue neuer so
wi-

wickedly without any care
of religious duties. Confi-
dence from a good Consci-
ence is wrought by Gods
spirit, and so holds fast vp-
on Gods mercy, not separa-
ted from a reuerent awe of
God, and holy obedience.
Presumption groweth vp-
on outward prosperity,
worldly preferments, and
earthly contentments: But
confidence from a good
Conscience groweth vp-
on inward peace with
God, when the World
frowneth, and affordeth
nothing but discontent-
ments. Presumption get-
teth strength from other
mens sinnes, from such as
sinne as they do, or doe
worfe in some euils, but es-
pecially from the falls of

the godly: But this holy confidence is therby somewhat shaken, and that through feare of falling. Presumption is ignorant, and is built vpon some erroneous conceits; as that, God made all, so will he be mercifull and saue all; contrarie to Isai. 27. 11. that Christ died for all, and yet will at last day damne many; that God requireth no more of man, then he is able to performe; that many make more adoe to goe to heauen, then needeth; that there needs not so much teaching and preaching, that all that can be said, is to loue God aboue all, and our Neighbour as our selues and such like false imaginations. But spiritu-
all

all confidence is grounded
vpon sound knowledge,
and reiecteth these rotten
props, and falsities, and
knowes the way to Hea-
uen to be strait, and few
find it.

Section 4.

Of their differing effects.

Presumption makes a
man to think repentance
an easie act, and therefore
to deferre of his repen-
tance from time to time til
he can finde leasure to re-
pent. So doth not this
confidence: but iudgeth it
hard; and feares to put it
off, labouring to shew
forth repentance and the

fruits thereof daily. Presumption makes a man to neglect the meanes of saluation, preaching of Gods word, holy meditation, feruent prayer. This holy confidence moueth vs to the vse of the meanes, and therein to delight and to exercise our selues therin. Presumption makes a man in the vse of the meanes, hearing, praying, receiuing the Sacrament, to do them as duties to be done: but without any care of the manner, effect, and fruit reaped thereby. But this heauenly confidence in holy exercises and duties makes a man to doe them as with the matter, so to haue regard to the maner, obseruing the effects and

ex-

expressing the fruites afterwards. Presumption makes a man proud and willfull, especially in prosperity; but basely to be dejected and cast downe in aduersity. This confidence from a good Conscience, works gracious humility, selfe deniall euen in prosperity, and is not without comfort and courage in aduersity. Presumption makes a man bold to sinne, as the Israelites did, proud *Iohanan*, and *Amaziah* the King, though forewarned to the contrarie. This confidence restraineth from sinne, and makes a man to feare that he offend not, especially being forewarned. Presumption cannot encourage a man to goe to God,

1. Pet. 2. 1

Deut. 1. 4

Ier. 43. 2.

4. 7.

2. Chr. 2.

God, and there to lay open all his finnes before him particularly, but onely to confesse in generall that he is a sinner. But this con-
fessionable confidence affordeth a man comfort in so doing so as he dare do it with perswasion of mercy. Presumption will neuer hearten a man to suffer boldly for religion, but makes him to feare, faint, and to start backe in such a case. But this confidence from a good Conscience makes a man stout in Gods cause, and to reioyce in tribulation for righteousnesse sake. Lastly presumption carrieth a man to Hell; but this confidence bringeth to Heauen. And thus farre touching the difference

rence of these two.

CHAP. 54.

Of the time, of Conscience continuance in it working.

NOW followeth the last point in this Treatise of Conscience to be handled, and that is concerning the time and continuance of it working; of which there is a fourefold consideration, first, here, secondly, at death. Thirdly, at last day, and Fourthly, after the day of iudgement.

Secti-

Section I.

Of Conscience working here.

THat it hath it operation in this life, while men remaine among men, and conuerse with men, the whole discourse in this booke sheweth; mens experience can beare witnes of it; and examples of men in Conscience tormented giue euidence hereof in all ages.

Secti-

Section 2.

Of the working at death.

WHen death the dreadfull messenger to the damned cometh, if those wofull ones doe but once bethinke themselves that they are going before God, that now they must away to their appointed place, death being the reward of sinne, Conscience cannot but then begin to work, as it hath done of some in a fearefull manner vpon sicknesse, and in their death-bed; Yea, it hath grieuously afflicted sometime verry godly men; of both sorts instances may be giuen

See Acts
and Mo-
numents.
fol. 1913.

Se&ti-

Section 3.

Of the working of it at the last day.

When Christ shall come to iudgement, and when euery one shall appeare before his tribunall seate to render an account of all that which hath beene done in the body, whether good or euill, then the books shalbe opened, euen the books of their Consciences, in which haue been registred vp mens sins, the most secret, and hidden, the very Counsels of the heart: Then the wicked shall tremble, but the godly shall haue boldnesse: for it is the day of their full redemption,

Reu. 20.

Rom. 2. 16.

Eccles. 12.

14.

1. Cor. 4. 5.

1. Ioh. 4. 17.

demption, & their Conscience shall comfort them in beholding their Redeemer, their Saviour.

Section 4.

*Of the durablenesse of it in
Heaven.*

CONscience good and
Cvpright goeth with
men into heaven; for
Gods will as a Rule still re-
maineth knowne to them:
they have also the vse of
their vnderstanding in and
concerning the rule, the
will of God; They act and
do according to Gods wil,
which cannot want appli-
cation vpon the act corres-
pondent to the rule, and
therefore

therefore must there needs be Conscience, which being here in the godly imperfect, must needs be there in perfection vpon their complete and perfect obedience. *Adam* in his state of innocencie and perfection had Conscience; the same is renewed in the elect Saints of God here; at death it remaineth, and at the last day men shall find it in them: And may any imagine then, that it shall be wanting in heauen? No verily: for here it is good mens chiefest comfort vnder God, and there also it shall be their consolation, and that vpon the same grounds as here though imperfect, but there in perfection: Now the grounds
of

of comfort from Conscience in this life are these.

1. Our auoiding of sin, and mastery ouer corruptions: now, in Heauen wee shall in this respect haue Conscience to comfort vs; for no vncleane thing shall come in there; flesh and bloud cannot enter into that Kingdome; no more sinning there, corruption hath put on incorruption; and weake man and sinfull hath on him there fulnesse of sanctitie.

2. Our obedience here to Gods law makes cōscience to comfort vs; much more in Heauen where it shall be in ful perfection, euen legal obedience in euery mans person then; so as there imputed righteousness by faith seafeth:

ceaseth : legall righteousness was in *Adam* himselfe for direction ; Euangelicall is now for supplantation , and found in an other, which is during our time here ; but in heauen legall obedience and righteousness shall be found in all the Saints after the iudgement day.

2. COL. 1.
12.

3. Our conuersation, being here sincere, louing, simple, without fraud : which ioyed *Saint Pauls* Conscience : Now in heauen the fellowship is perfectly sincere, and louing, full of true affection of loue, without Hipocrisie, simulation and deceit, performed in simplicity of heart and soule, all of one mind and will. There is no enuy, no grud-

grudging, no maligning, nor ill speaking. Conscience cleareth them of all these, and comforts them in their happy and most blessed societie together.

4. Our hauing here Gods spirit; which doth witnesse with our Consciences, that we are now Gods Children: Now in heauen shall Conscience, through Gods spirit, herein greatly comfort vs; assuring vs for euer to be the Lords without wauering or doubting.

Rom. 8.

5. Our here fellowship with the Father and the Sonne, 1. Ioh. 1. 3. but in Heauen euident, more excellent and glorious.

Vpon these grounds, Conscience as it did in *Adam,*

dam, when he was in the state of innocencie, doth now.

1. It beareth witnesse to the godly of all these things, and that they are endued with perfect knowledge there, with perfect holinesse and righteousnesse, and euen with that image of God, after which they at the beginning were created, now in all perfection both of body and soule.

2. It hereupon doth comfort them vnspokeably, the vnexpressible ioy therof is as an heauen in it selfe vnto them, by the comfort whereof they conuerse with Angels, as fellow seruants, and liue in Gods holy presence, reioicing

cing with thanksgiuing
and praises endlessly.

Section 5.

*Of Conscience working in the
damned in Hell.*

CONscience as it witnes-
seth for the blessed
Ones in Heauen, and com-
forteth them: So in Hell it
witnesseth against the
damned, and tormenteth
them, and is called *the
worme that neuer dieth*; and
it is well compared thus, to
a worme, and to a worme
that neuer dieth. It is com-
pared first to a worme.
A worme is bred of
corruption, so comes this
Hell-worme of Conscience
from

Mar. 9. 44.
46.

from filthie corrupt lusts within vs. Secondly, a worme lyeth gnawing and griping in the stomacke and bowels; so this Hell-worme in the soule and heart of man. Thirdly, A worme in mouing turneth too and fro, this way, and that way; So this Hell-worme in mouing works torture and pangs now one way, now another: by setting sinnes before them, which is a great plague, Psal. 50. 21. threatned by the Lord. It was an anguish and bitterneffe to *Jobs* soule, to be made to remember the sinnes of his youth. For hereby they know that God keepes in remembrance all their sins, and hath them set before
his

Iob. 13. 26.

Hos. 7. 2.

Hos. 7. 2.

Pl. 90. 7. 8.

his face, and therefore his anger and wrath seizeth vpon them. Secondly, by applying the desert of the torments and plagues in Hell, as iustly deserved for such sinnes. For when they seeke for mercy, this Hell-worme of Conscience will reply, and say as *Abraham* in the Parable, Remember thou tookest thy pleasures, thou gapedst for profits, didst hunt after preferment, nothing could withhold thee, thou wouldst be filthy in vncleannesse, in adultery, fornication, drunkennesse and gluttonie; thou wouldst oppresse, coozen and defraud to get wealth, now art thou tormented and tortured, and shalt bee. Thirdly, by tel-

T ling

ling them, when they look vp, and see the godly in felicitie, that they are vnworthy of that happinesse: because they despised God, Gods Word, Gods Ministers, and Gods people; and therefore haue lost for euer their portion there now; thus this Hell-worme tormenteth them.

Secondly, it is a worme that neuer dyeth. Heere wormes in the stomacke or belly may be killed, and by Physicke auoided; but no meanes to kill this: it neuer dyeth, but is euer without end tormenting and afflicting, torturing and restlesly vexing the damned there.

The wofull effects are these: They are in restlesse
paine

paine, and seeke for ease, as the Parable of *Diues* sheweth; but now the time of mercy is past, and no ease in the least degree to be expected from God: for hee endured their sinnes, and they must now endure his plagues. Secondly, they desire to die, and to cut off their dayes, wishing a finall consumption, but this cannot bee; they once dyed, now they must liue as dying, and dying yet liue most miserably in vnspeakable torment. Thirdly, they weep and gnash their teeth, as such doe as be tormented with wormes.

They weep and lament, and that vpon a fourefold consideration; first, for the losse of heauen and that

T 2 - hap-

Luk. 16. 24

Mat. 8. 12.
& 13. 42.

Luk. 13. 28

Reuel. 21. 8

Matth. 25.

happineffe there; iust cause of sorrow and lamentation, for the losse is vnalewable; Heauen for Hell; others admitted in, and they thrust out; this makes them weepe. Secondly, then because of the torment, the gnawing worme, the flames of fire, in a Lake of fire and brimstone, a burning fornace. Thirdly, for that they are with the Diuels and his angels, their companions in that endlesse woe. Lastly, because they cry to God, they cry to the Lord Iesus, and none will heare nor pittie them; no (if they knew one another) not parents their children, not children their parents, not the husband his wife, nor the wife her

her husband would shew any pitie; for Iesus Christ will now doe nothing for them. Is not heere cause then of weeping and lamentation?

They gnash with their teeth; which is a signe of anger and extreme impatience and rage; for they are mad, first, against themselves for being the cause of their owne confusion and damnation, as the Hell-worme will tell them. Secondly, against those hellish spirits for inticing them to sin, for hardening their hearts in sinning. Thirdly, against one another for causing, occasioning, counselling, countenancing, and furthering one another in euill: Oh

Iob 16.9.

how many children will curse their parents for ill education ! Oh how many servants will haue cause to curse their masters for neglecting their poore soules, and for suffering them in wicked courses ! Oh how many people will curse bitterly their blind, or carelesse Pastors ! Oh that men could heare their complaints, their cries, and bitter wailings, to terrifie vs from ioyning together in wickednesse ! Let it not seeme incredible to suppose, that they will breake into bitter curses; for if torment moued patient *Iob* to curse the day that euer hee was borne, and blessed *Jeremy* to breake into curses; as the wicked people will doe

Iob 3.

Ier. 20. 14.

doe here; shall we thinke it strange, that these damned wretches should fall into cursing there? Fourthly, against the godly to see them in felicity: this here will make them gnash with their teeth; they are still so full of enuy and hatred against them, that then they will be enraged to see them blessed, and themselves accursed. Lastly, they will rage against God, and blaspheme him, so the wicked wil do, because of their torments; for repent they cannot, neither will they giue glory vnto God.

Consider these wofull effects of this Hell-worme hereafter, which now lieth at rest within thee, that hast hardened thy heart in

T 4 wic-

Psa. 112. 10

Reuel. 16.
9. 11.

wickednesse. Oh betimes
looke to thy Conscience,
make it thy friend, that
God may bee also thy
friend, lest it become thy
foe, and be the Hel-worme
among the damned fiends,
there to torment thee
for euer and
euer.

F I N I S.



